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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor

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SIGNS OF THE TIMES

THREE significant things have taken place in recent months which reveal again the newly awakened interest in theological education in our land.

The first was the setting up of a program of one-year fellowships, which was initiated and financed under a pledge of up to $100,000 a year for an experimental three-year period by the five Rockefeller brothers.

"The purpose of this fellowship program is to encourage young people who have exceptional qualities of intellect, character, and leadership to enter the Protestant ministry. It is recognized that the decision to attend a theological school normally involves a greater sense of commitment and dedication on the part of the student at the outset than does the choice of other professions or courses of graduate study. Many students who enter the ministry have made this decision early in their lives. This program of fellowships is directed not to those who have already decided on the ministry but to undergraduates and recent graduates who are not prepared to make the usual commitment involved in entering study for the ministry, but who are sufficiently interested to devote a year at a theological school exploring such a possibility.

"It is hoped that a majority of these Fellows will decide to continue their theological education and thereby add to the ministry persons of outstanding capabilities who might otherwise have followed other careers, but it is not intended that any of the Fellows should feel under any compulsion to extend their study beyond the initial year of the fellowship. In the case of those withdrawing at the end of one year's study, it is believed that they, as potential leaders in whatever fields they may select, will have benefited from their seminary experience and will contribute to the strengthening of the religious life of the country.

"The fellowship program is to be administered impartially among the various Protestant denominational and interdenominational theological schools with the sole objective of encouraging Fellows to attend for one year the institutions best suited to their development and to the introduction to the ministry as a career. Only those who can meet the entrance requirements for a fully accredited theological school will be eligible. More or equally important to academic qualification are qualifications of character and leadership. The majority of Fellows will be drawn from graduating classes, but the program is to be flexible enough to include persons who have been out of college for a few years.

"Initially, fellowships will be awarded for study at any seminary located in the United States or Canada which is fully accredited by the American As-

sociation of Theological Schools. Fellows will be encouraged to choose the institution at which they wish to study, with the assistance of the Fellowship Board in making the choice. Such assistance shall have a two-fold aim: first, to inform the Fellows of the characteristics of each seminary, and where they may find the best instruction in the fields of theological education of greatest interest to them; and, second, to ensure that the Fellows select institutions capable of encouraging and demanding their best efforts. Fellowships are limited to the first year of study with the thought that those who elect to continue should do so at their own expense or with the aid of such student assistance normally extended by the institutions in which they are enrolled.

"The stipend a Fellow will receive is not fixed but will depend upon individual circumstances. The aim is that the stipend should be adequate but not lavish, and should be determined on the basis of tuition and all reasonable expenses in attending a seminary of the Fellow's choice, and approved by the Board of Directors. For Fellows who are married the stipend will be larger. For Fellows receiving benefits of the "G.I. Bill of Rights" the stipend will be correspondingly less.

"The American Association of Theological Schools has assumed responsibility for administering this program through a Fellowship Board to which will be delegated the general responsibility for developing and operating the program. The members of the Board of Directors of the Fund are: Dr. Oren H. Baker, dean, The Colgate-Rochester Divinity School, *ex officio* as executive secretary of the American Association of Theological Schools; Dr. Conrad Bergendoff, president, Augustana College; Dr. Harvie Branscomb, chancellor, Vanderbilt University; Dr. Sandford Fleming, president, Berkeley Baptist Divinity School; Dr. Franklin C. Fry, president, United Lutheran Church of America; Mrs. Douglas Horton, former president of Wellesley College; Devereux Josephs, president, New York Life Insurance Company; Dr. Gerald H. Kennedy, Bishop, Los Angeles Area, Methodist Church; Dr. John A. Mackay, president, Princeton Theological Seminary; Dr. Benjamin E. Mays, president, Morehouse College; Dr. Arthur B. B. Moore, president, Victoria University, Toronto; Dr. Whitney J. Oates, chairman, department of classics, Princeton University; Dr. Liston Pope, dean, Yale Divinity School; Dr. Nathan M. Pusey, president, Harvard University, and Chairman of the Board; Dr. Edward H. Roberts, dean, Princeton Theological Seminary, *ex officio* as president of the American Association of Theological Schools; Dr. McGruder E. Sadler, president, Texas Christian University; Charles P. Taft, of Cincinnati, and Dr. Henry P. Van Dusen, president, Union Theological Seminary, New York City.

"It is expected that a few fellowships may be awarded for the academic

year 1954-55, although the program will not be in full operation until the subsequent academic year. Candidates for fellowships must be nominated by persons in responsible positions in the ministry or higher education who have had an opportunity to judge their qualifications. Until the executive secretary assumes his position, inquiries should be directed to Edward H. Roberts, Princeton Theological Seminary, Princeton, New Jersey, who currently is president of the American Association of Theological Schools."

The second significant event was the $65,000 grant made by the Carnegie Foundation of New York to finance a comprehensive survey of Protestant theological education in the United States and Canada. For the past five years the American Association of Theological Schools has been laboring to bring about such a survey and now the way is clear.

"The primary focus of the study is upon the work which the theological schools do in preparation of persons who are to serve in the parish ministry. Around this primary focus lies a large number of subsidiary questions which need to be examined in order to throw further light upon the work of the theological schools. One of the principal subsidiary questions has to do with the role of the minister in contemporary life."

Dr. H. Richard Niebuhr, Professor of Christian Ethics at Yale Divinity School, New Haven, Connecticut, has consented to direct the survey. Because of his outstanding gifts and versatility, his familiarity with study procedures and with the best research techniques, his personal commitment to the Christian faith, and his capacity to come to the task with an open mind and an objective temper, Dr. Niebuhr is eminently qualified for this study. He will begin his task July first, and will give full time to it for more than a year. In his work, he will draw heavily for counsel upon groups and individuals in different parts of the country, and from the many denominations represented.

The third interesting development was the grant made by the Ford Fund for the Advancement of Education to Lafayette College, Easton, Pennsylvania, for a Self-Study Program. The idea was to examine the pre-professional training given in the college, the theological aspect of which will form a part of Dr. Niebuhr's comprehensive survey. "In the study an attempt was made to determine the undergraduate education which is most needed by men preparing for careers in industry and in the professions. The question to be decided was how much specialized training is essential for these students, how much general education is essential, and what that general education should be. . . . The study was limited to eight areas: Business Administration, Engineering, International Affairs, Law, Medicine, Careers in Science, Teaching, and Theology." The Commission on Theology emphasized the need

among college students for a more thorough background and training in the use of oral and written English, an emphasis made by all the other seven commissions of the Self-Study Program.

The group agreed with the statement of the American Association of Theological Schools which indicated that pre-theological training should provide three broad results:

"1. The student should be able to write and speak clear and correct English, should be able to think clearly, and should be able to read one or more foreign languages.

"2. The student should be familiar with the world of men and ideas, the world of nature, and the world of human affairs.

"3. The student should obtain a sense of achievement in that he feels his mastery of his studies is more important than credits and grades. This sense of achievement may be aided by academic concentration, honors courses, or other plans requiring independent work or initiative."

Basic study in English, History and Philosophy was recommended, but undergraduate specialization in Bible, Religion or Theology was discouraged. The emphasis should be upon liberal arts. Equally emphatic was the recommendation of a program of counseling and guidance for pre-theological students.

It is indeed significant that the three most famous names associated with philanthropy in the country—Rockefeller, Carnegie and Ford—should be making generous grants to raise the general level of the ministry. The emphasis of the Rockefeller grant is on the selection of the strongest possible candidates, the purpose of the Carnegie fund is the improvement of the training given the candidates by the theological schools, and the aim of the Ford grant is to strengthen the preparation given the pre-theological students before they enter the seminary. The goal of all three is the same—to provide men approved unto God, workmen who have no need to be ashamed, and who rightly handle the word of truth.

E.H.R.

SCIENCE AND CHRIST

WILLIAM HALLOCK JOHNSON*

EARLY in this century, a professor of religion, the late G. B. Foster, closed his last lecture at the University of Chicago with these prophetic words: "If religion, without science, fails and falls back by reversion to type to the form of superstition, science, without religion, would seem to be an engine for the destruction of mankind."[1] Science and religion are both indispensable factors in human progress. A conflict between the two would be at present, "the wrong war, at the wrong time, and with the wrong enemy." The thesis of this paper is that science—modern science—and Christianity are not foes but friends.

Sir Oliver Lodge some years ago said that modern science was founded on the three principles of uniformity, continuity and evolution. A still more modern science has modified these principles in important respects. Laplace dreamed of a formula so comprehensive that by its means one could predict the position of every particle in the universe at any future time. Now the scientist cannot predict where a single electron will be at the next instant.

It used to be said that one atom of oxygen and two atoms of hydrogen would make a molecule of water, but all that chemistry now asserts is that if a multitude of atoms of oxygen is brought into contact with twice the number of atoms of hydrogen, it is probable in a high degree that the result will be water.

The goal of science has been changed from mathematical certainty to statistical probability. Science now aims at the highest probability in the movements of large masses of atoms. The technical reason for this change can be explained only by the specialist, but among its causes may be mentioned Einstein's theory of relativity, Heisenberg's principle of indeterminacy, the erratic movements of the electron and the atom, and Planck's quantum theory.

I

Because of the "new look" in science some historic controversies of the past are now seen in a new perspective. We are told now that the protest against the theories of Copernicus and Galileo was quite unnecessary, and that the controversy was in fact much ado about nothing. The words of the leading scientist of our day and of a leading Anglo-American philosopher are well known: Einstein and Infeld say that if we could "formulate physical laws so that they are valid for all CS" (co-ordinate systems), then "the struggle, so violent in the early days of science, between the views of Ptolemy and Copernicus would then be quite meaningless. Either CS could then be used with equal justification. The two sentences, 'the sun is at rest and the earth moves', or 'the sun moves and the earth is at rest', would simply mean two different conventions concerning two different CS."[2]

* Dr. Johnson, '96, is President Emeritus of Lincoln University and a Trustee of the Seminary.

[1] See *Nietzsche*, by George B. Foster, p. x.

[2] *The Evolution of Physics*, 1938, p. 224.

Similarly A. N. Whitehead declared: "Galileo said that the earth moves and the sun is fixed; the Inquisition said that the earth is fixed and the sun moves; and Newtonian astronomers, adopting an absolute theory of space, said that both the sun and the earth move. But now we say that any one of these statements is equally true, provided that you have fixed your sense of 'rest' and 'motion' in the way required by the statements adopted."[3]

The limitless energy imprisoned within the tiniest atom may teach us that size is no measure of value. We need not apologize for the smallness of our planetary home, nor be intimidated by the countless galaxies that people the vast reaches of space.

II

Sir Isaac Newton was a religious man, interested in theology, and he believed that his researches in physics and mathematics would promote the glory of God. Undue extension of his results, the work of his successors, led to a rigidly mechanical and deterministic theory of the universe. Newton's great laws of gravitation and motion worked so splendidly in both celestial and terrestrial physics that they were extended to cover the realms of life and even of mind. They were made to explain not only the fall of the apple but the upward thrust of the apple tree. Matter, Motion and Mechanism were the primary, if not the only, realities. Mind was either the product of the mechanism or a mere spectator impotent to affect its action. The world became a vast all-inclusive mechanism, rigidly excluding the free agency of man or the freedom of God in the exercise of his grace.

Fundamental to Newton's brilliant generalizations was his view of the atom. He believed that the motion of every particle in the universe could be fitted into a mathematical equation. "Every particle of matter in the universe attracts every other particle in a straight line with a force proportional directly to the product of their masses, and inversely as the square of the distance between them." Newton thought that the atoms, described many years later by Clerk-Maxwell as "those foundation stones of the universe, unbroken and unworn," must be indestructible or the world would wear away. The ultimate particles of matter must be unchangeable; change is produced only by rearrangement of these particles.

Atomic research has proved that Newton's theory of the atom—"God in the beginning formed matter in solid, massy, hard, impenetrable particles"—was wrong in almost every particular. With atomic fissure atoms were found to be as porous as the solar system, to have internal motions of great velocity, to be reservoirs of enormous energy, and to be composed of electrons so unpredictable in their action as to defy strict mathematical treatment. The mechanical theory has been proved inadequate in its own field of inorganic matter, and as a theory of the universe has been completely undermined.

Of the current reaction to the mechanical theory, Eddington says emphatically: "Mechanical explanations of gravitation or electricity are laughed at nowadays."[4] Millikan has asked: "Has not science thrown Mechanism, root

[3] *Science and the Modern World*, p. 263.

[4] *New Pathways in Science*, 1935, p. 323.

and branch, from its house?" Einstein and Infeld say that the advance of electrical science has "caused a complete breakdown of the belief that all phenomena can be explained mechanically. . . .[5] Science did not succeed in carrying out the mechanical program convincingly, and today no physicist believes in the possibility of its fulfillment. . . .[6] The new quantum physics removes us still further from the old mechanical view, and a retreat to the former position seems, more than ever, unlikely."[7]

The gain here for a religious view of the world is apparent. As Sir James Jeans has stated: "The universe, it must be said, is rather a great thought than a great machine." The life of man is more than a series of mechanical reflexes; it can be a great moral adventure. And God can again act in his own world in fulfilment of his redeeming purpose. The spirit of man can now breathe more freely, and his eyes can look away to the far horizons of faith. Science itself, to make way for its own advance and with no other purpose in view, has removed a serious road-block from the path of religious faith.

III

Since the Victorian era the theories of Charles Darwin have dominated the science of biology. At first Darwinism and religion, or Christianity, were in hostile camps. Evolution was taught to mean the submergence of man in nature, and the substitution of chance for design or purpose in the world of life.

Darwinism, going beyond its founder, early allied itself with Newtonian mechanics. It assumed that nature was inviolable and that in the world of life, up to and including man, there could be no "alien influxes," spiritual interventions, or "insertions *ab extra*." Man could not own a penny that was not inherited from his animal ancestors. If reason or conscience led him to believe in a living God or in the life of the world to come, then he was charged with presumption, because of the lowly origin of these endowments, for venturing to deal with these high themes. Man was tied, body and soul, to the past, and it was freely asserted that he could look for no higher destiny than can the beasts that perish.

In the popular mind evolution has always stood for both continuity and progress, yet these two have always been uneasy bedfellows. C. Lloyd Morgan, in his *Emergent Evolution*, 1925, struck out a new path. While seeking to combine continuity and progress, he championed the rights and independence of the new as against the old. Now though the word "emergent" is neutral, and does not tell us whether what emerges was there before or not, and while Morgan himself tries to be neutral between naturalism and theism, his emphasis is upon the complete novelty of the new. "If nothing new emerges," he declares, "—if there be only regrouping of pre-existing events *and nothing more*—then there is no emergent evolution."[8] The new, he holds, cannot be predicted from the old, and a loose "relationship" between the new and the old takes the place of a causal tie between them. Emergence thus replaces submergence.

The new theory, in spite of its dif-

[5] *Op.cit.*, p. 87.
[6] *Ibid.*, p. 125.
[7] *Ibid.*, p. 309.
[8] Pp. 1, 2.

ficulties, became exceedingly popular. Philosophers hailed it with enthusiasm, and scientists, we may imagine, felt relief at being freed from self-imposed restrictions on the capacities of human nature, and from the shackles of the past. It created a new atmosphere and a new attitude toward the new in nature and in man. The pathway to illimitable progress was now opened before both science and religion. Man was given a new standing and a new and perhaps pre-eminent position in his home in the universe. Matthew Arnold's demand in his sonnet:

> Know, man hath all that nature hath, but more,
> And in that *more* lie all his hopes of good—

was now granted. From the transcendence of man over nature to the sovereign transcendence of God is an easy step. In Lloyd Morgan's own words God is "above and beyond."[9] The theist finds continuity in the divine plan, and power to create the new in divine power.

It has often been said that Darwinism gave a death blow to teleology, and that Chance has usurped the place of Design in the world of organisms. Let us see how the matter stands today.

It had long been suspected that Design, banished from the organism, had taken refuge in the environment. If the original germs of life had not found lodgment in a fitting and prepared environment, they could not have survived for half an hour. It was L. J. Henderson in his *Fitness of the Environment*, 1913, who presented a classic argument against the Chance theory. Henderson made a careful analysis of the elements and compounds necessary to the environment if it was to be the seed bed of life and of evolution. He then argued that the juxtaposition of these elements and compounds by chance was not only highly improbable but in fact "almost infinitely improbable as the result of chance."[10] The gist of his argument is that the connection between the inorganic complex of chemical elements and the world of life is only intelligible "as a *preparation* for the evolutionary process"; and further that we know no cause except mind "which can produce results that are fully intelligible only in their relation to later events."[11] A plowed field, for instance, is only "fully intelligible" if someone has prepared to plant seed and raise a crop.

Henderson, when "face to face with Design," retreats a little and prefers the more abstract term of teleology, but the force of his argument remains, and so far as known has never been successfully answered. The world of life is dependent for existence on the inorganic world, and if teleology is securely domiciled in the latter it cannot be kept out of the former. We recall the words of A. E. Taylor: "If there is 'design' in nature, design must be woven into the whole fabric of nature."[12] There is evidence that it pervades the whole fabric whether we look at the "preparation" for the organic process, or its culmination in man, or even at an individual organ such as the eye, Paley's "optical instrument made in a dungeon."

That the tide has turned strongly in favor of design as over against chance is shown by the opinion of leading scientists, all of them convinced believers

[9] P. 301.

[10] P. 271.

[11] P. 278.

[12] Does God Exist? 1947, p. 57.

in the doctrine of evolution. Thus Eddington says: "Surveying our surroundings we find them to be far from a 'fortuitous concourse of atoms.' The picture of the world as drawn in existing physical theories shows an arrangement of the individual atoms and photons which if it originated by a chance coincidence would be excessively improbable. The odds against it are multi-millions to 1."[13]

A. H. Compton has said that "to the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us."[14]

Lecomte du Noüy says: "To study the most interesting phenomena, namely Life and eventually Man, we are, therefore, forced to call on an anti-chance, as Eddington called it."[15] He even says: "For a man of science there is no difference between the meaning of the words 'anti-chance' and 'God.' "[16]

Professor Cuénot, a noted French biologist, in his book, *Invention et Finalité en Biologie*, adopts a theory of "anti-chance" (*anti-hazard*). Cuénot says: "Everything in the Cosmos seems to have been arranged to permit the creation, the diversification and the perpetuation of Life; it is incredible that mere chance should be capable of performing this triple function."[17]

The older theories of evolution which chained man to the past, or made him an accidental appendage to lower forms of creation, have been outmoded. The two flank movements led by Emergent Evolution and "Anti-Chance" have had their effect. The result is that evolution is no longer a battlefield between science and religion. We may agree with the elder (T. H.) Huxley when he intimated that evolution after all made more teleology than it destroyed.

The advocates of Chance are under heavy fire and are definitely on the defensive. Foremost among these is Mr. Julian Huxley in his book, *Evolution: The Modern Synthesis*, 1942. He says: "The purpose manifested in evolution . . . is only an apparent purpose. It is just as much a product of blind forces as is the falling of a stone to earth or the ebb and flow of the tides. It is we who have read purpose into evolution. . . ."[18] On the next page he admits that evolution now, if it is to mean progress and not standstill and degeneration, "must be guided by a deliberate purpose." When purpose is first a chance product of a purposeless process, and then dominates the process to save it from a standstill, we feel that the chasm between the two stages of the process is too easily bridged.

With great candor Mr. Huxley describes the process which leads up to the appearance of man. He tells us (1) that every line of descent except that leading up to man runs into a blind alley, either of extinction or of stability; (2) that man, the evident goal of the process, exhibits the maximum of progress, independence of the environment, and control over it; (3) that man could not be evolved by natural forces from any existing anthropoid type; (4) and that if humanity disappeared from the

[13] *Op.cit.*, pp. 59, 60.
[14] As reported in the press.
[15] *Human Destiny*, 1947, p. 38.
[16] *Ibid.*, p. 202.
[17] Discussed by Julian Huxley in *The New Republic*, Dec. 10, 1945.
[18] p. 578.

earth it would not again be reproduced. This unique and unrepeatable process, without parallel before or after in natural history, and without which there would have been no human history and no science, deserves special treatment. In fact it could be admirably fitted into a theistic framework. But how could this long and steep and perilous ascent which Huxley describes have been accomplished if "blind forces" had been the only guide?

IV

It is interesting to note that the word "Creation" as well as design has entered again into the vocabulary of science. This is true whether the universe is thought to be expanding or running down. Suppose now that the law of entropy holds, and that the last chapter of human history will picture the last man cooking the last potato over the dying embers of the last fire. In this case the universe is a clock running down, and, as Jeans says, must have been wound up at some time not too remote. Jeans' clock running down has taken the place of Paley's watch in theistic discussion. But there may be regenerating factors countering the increase of entropy. Eddington, again, says: "From the expansion of the universe we reach independently the same outlook as to the beginning and end of things that we have here reached by considering the increase of entropy. In particular the conclusion seems almost inescapable that there must have been a definite beginning of the present order of nature."[19]

The latest theory of the end of human history is that the sun, before it becomes a black star, will temporarily grow hotter. In this case "the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up" (II Peter 3. 10). Professor Fred Hoyle of Cambridge believes "that the Sun will grow steadily more luminous as its hydrogen supply is converted into helium, and this will go on until the oceans boil on the earth . . . as the Sun grills the earth it will swell, first slowly and then with increasing rapidity, until it swallows the inner planets one by one: first Mercury, then Venus, and then the Earth."[20]

It is not the mission of physical science to teach religion or theology. But science in its newest phases has been the handmaid of religious faith, both negatively by removing obstacles from its path, and positively by bringing forward new evidences of the power and wisdom and glory of God. As we read of the wonders of science: the Hydrogen Blast of March first, "750 times worse than Hiroshima's"; or the illimitable reaches of space to be opened to human gaze by the new Palomar telescope; or the wonderfully intricate structure of the eye, preaching of purpose all the time,[21] a more reverent mood is induced in thoughtful minds. Our mysterious universe appears ever more mysterious, and we are prompted to confess, "Great are the works of the Lord!"

[19] *New Pathways in Science*, p. 67. The writer asked a distinguished mathematical physicist whether the theory of an expanding universe contradicted the second law of thermodynamics, and the answer was that "the relation between the two is not clear."

[20] *The Nature of the Universe*, 1950, p. 86.

[21] See the eloquent description of the structure and function of the eye in ten closely printed pages, packed with the findings of the latest science, in Sherrington's *Man on His Nature*, 1941.

It is a singular fact that theories that were unfriendly to religion lost their appeal not through theological controversy but by the advance of science itself. The cure for science is more science. The theories that reduced man to a robot or the accidental product of blind chance were found too narrow to include the facts, and were swept aside by the scientific advance. Science corrected its own mistakes, and was a forerunner preparing the way of the Lord. The road was cleared and the green light was given. No fact, or department, or doctrine of science forbids us to believe with the prophet that "He hath made the earth by his power, he hath established the world by his wisdom."

V

We come to the heart of our subject when we examine more closely the relation of the newer science to Christianity. Two parties have been facing each other in a centuries-old controversy. One party accepts the apostolic witness that Christ Jesus came into the world to save sinners. It confesses that Christ is Lord of all, Lord of nature as well as of supernature, of nature as well as of grace. The other party regards the world of nature as a self-enclosed system, governed by fixed and rigid laws. Its frontiers must be zealously guarded lest alien influences from a realm above nature should intrude and break up its uniformity and continuity.

Under the title, "Who Christ is, and What He Has Done," a recent translator thus renders an eloquent passage from Paul's Epistles:

> Now Christ is the visible expression of the invisible God. He existed before creation began, for it was through Him that everything was made, whether spiritual or material, seen or unseen. Through Him, and for Him, also, were created power and dominion, ownership and authority. In fact, every single thing was created through, and for, Him. He is both the First Principle and the Upholding Principle of the whole scheme of creation. And now He is the head of the Body which is composed of all Christian people. Life from nothing began through Him, and life from the dead began through Him, and He is justly called the Lord of all. It was in Him that the full nature of God chose to live, and through Him God planned to reconcile in His own Person, as it were, everything on earth and everything in heaven by virtue of the sacrifice of the Cross.[22]

This high Christology pervades the New Testament. It is found in the prologue of John's Gospel: "All things were made through him, and without him was not anything made." It is found in the first chapter of Hebrews: "Whom he appointed heir of all things, through whom also he created the worlds . . . upholding all things by the word of his power." It is implicit in the Synoptic Gospels which picture Christ as Lord of all, with transcendent authority over the powers of nature, over life and death, over the bodies and minds of men, and over the mysterious realm of spirits, demonic and angelic. He is there pictured as the strong Son of God, traveling in the greatness of his strength

[22] Colossians 1. 15-20 in J. B. Phillips' *Letters to Young Churches*, 1951, p. 125. The translation is in part paraphrase but conveys the thought of the original.

and mighty to save. The same theme is re-echoed by the leaders of the Church in all ages. It is shared by all the main branches of the Church, and supported by their creeds and confessions, their ritual and hymnology.

This view of Christ makes him responsible for the existence of the world and for its continued existence. In him all things consist or hold together. He is the principle of unity and stability that makes the world a cosmos instead of a chaos. He is the bond of union not only in the material and spiritual world, but in human society. Without him civilization collapses. Without him society is divided into hostile parties and blocs. Without him the closest ties of family life are torn apart. Without him personality is disintegrated. Without him the bonds of brotherhood in human society give way to tragic disorder and chaos.

So pervasive are the transcendent elements in the life and ministry of Jesus that when these are eliminated a school of critics, in the interests of consistency, finds it necessary to reduce him, if not to nonentity, at least to unknowability or negligibility.

Let us glance now at the other side of the picture. For centuries the enthusiastic defenders of the integrity and inviolability of nature have used the fixity of natural law as their knock-down argument against the possibility of miracles. Thus Spinoza (who died in 1677) declared: "If anything could take place in nature contrary to its laws, God would thereby contradict himself." A century later Hume (died 1776) stated: "We learn from experience that the laws of nature are never violated." Advancing another hundred years we find Strauss (died 1874) insisting upon "the undeviating constancy of the laws of nature." About the same time Darwin wrote to a student: "That the more we know of the fixed laws of nature the more incredible do miracles become."[23] At the turn of the century Harnack said: "We are of the unshakable conviction that what happens in space and time is so underlaid by the general laws of motion, that so in this sense, that is, as violations of the laws of nature (*Naturzusammenhangs*) miracles cannot happen."[24]

If these writers had lived in the middle of the twentieth century they would have spoken differently. The leading scientists of our day have silenced the guns of those who in the name of science have opposed miracles. In the age of Relativity and the Quantum Theory and the statistical laws of nature, "fixed laws" that were relied on to outlaw miracles are no longer fixed. The question of the relation between nature and supernature, analogous to that between freedom and mechanism in human conduct, is now left entirely open. Let it be understood that the word "science" can no longer be used as a magic incantation to exorcize religious faith.

Science and Christianity are no longer in hostile camps, facing each other and shooting at each other across no man's land. They are rather like two bands of workmen building a tunnel and approaching each other from opposite sides of a mountain. When the student of the world of organisms finds himself face to face with Design, and the nuclear scientist is startled to find himself face to face with omnipotence; when the "miracles" of science seem as

[23] *Life and Letters*, vol. 1, p. 278.

[24] *Das Wesen des Christentums*, 5th ed. 1901, p. 17.

wonderful as the miracles of religion; when as science advances the possible is reached and passed time after time, and the very word "impossible" becomes obsolete in science, as Abraham long ago banished it from the vocabulary of religion; when the insatiable curiosity of science reaches out into the unknown and finds its naturalistic postulates inadequate; and when leading scientists can interpret their results only in a theistic framework; then a believer in the apostolic Christology can predict with confidence that the parties on opposite sides of the mountain will soon meet in the middle and clasp hands in fraternal greeting.

The aphorism of Lessing, that eternal truths of reason cannot be proved by accidental truths of history, was meant to discredit the historic accounts of Jesus' ministry. A good answer to Lessing is in the words of Emil Brunner, who says:

"It is only the absolutely personal God who can give a historical event the content of absolute meaning, making it an event which cannot happen more than once. Once and for all. It is the event in which eternity becomes time, when Godhead becomes manhood, when the absolute God is revealed in a historical person."[25] The coming of Christ into the world to save sinners was not an accidental event of history. It was its central event, and the years of history, most appropriately, are measured backward and forward from his coming.

The relevance of Christ to the existence and progress of science is seen in the number and strength of the ties which bind science and Christianity together.

1. Christianity made possible the scientific era. Christianity taught that Nature was under the control of a wise and sovereign Will, instead of a blind fate, or the caprice of a tyrant, or the jealousies of rival deities. It took the "spirits" out of material objects and put mathematics and uniform laws in their place. Nature could now be studied freely without fear of reprisals. The initial debt which science owes to Christianity and its conquest over polytheism and paganism has never been repaid.

2. Both science and Christianity deal in futures. Both churches and research laboratories are temples of faith, dealing with things not seen as yet, and looking to the future for the verification of their hypotheses and their hopes. Max Planck, the father of the Quantum Theory, shows that science deals with the unseen. He says that every pioneer in science "is guided by an unpretentious but essential principle. This principle is faith—a faith which looks ahead."[26] He adds that the scientist feels secure in surrendering to "a faith in the rational ordering of the world."[27]

3. There are certain moral qualities which the devoted scientist and the devout believer should have and do have in common: modesty, honesty, a passion for the truth and a determination to follow it wherever it will lead. The scientist, like Newton, is picking up pebbles on the limitless shore of truth, while the Christian has not yet attained, but is following on to know the Lord.

4. Modern science has discovered new and undreamed of sources of physi-

[25] *Current Religious Thought*, Oberlin, Ohio, May-June, 1952, p. 8.

[26] *The Philosophy of Physics*, 1936, p. 121.

[27] *Ibid.*, p. 125.

cal energy. Chemists in a recent convention promised us in the near future a veritable millennium of abundance of the good things of life. Christians are encouraged to explore new and untapped sources of spiritual power. They are encouraged to make large drafts upon the infinite power and grace of God by the instrumentalities of faith and prayer and effort. Even though two of the strongest nations are now arming for a conflict that would engulf the world in irreparable ruin, yet out of a seemingly hopeless situation springs an unquenchable hope. A new hope has been kindled of the fulfilment in history of the dream of the poets:

> "It's comin' yet for a' that—
> That man to man, the warld o'er,
> Shall brithers be for a' that."—

and of the vision of the prophets, when peace shall reign in righteousness, when men shall learn war no more, when the glory of the Lord shall be revealed and all flesh shall see it together. This is the "faith tremendous" which inspires the Church in her world-wide enterprise.

5. Never before in the history of the world were the dependence, one upon the other, of science and Christianity so clearly evident. We need more science to gear the new energy into useful production, to feed the starving millions, and raise the living standards of depressed peoples all over the earth. We need deeper religion to supply motives for this great task, and to restrain the reckless use of the powers of life and death now in our hands. Science has brought together the ends of the earth and made the world a neighborhood. But the neighborhood is not safe until it becomes a brotherhood. Christianity alone with its law of love can make men brothers. Never were Christ and the religion which he founded so relevant and so indispensable as they are today in this age of science.

When some one utters the word "Science" today as an excuse for the rejection of religious faith, he should be sharply challenged with the question: "What science? Whose science? The science of what age? The science that has given us radio and television, radar and the jet plane, the atomic bomb and the guided missile? Or the science of yesterday, which has been discarded and cast aside by the very momentum of scientific advance?

Today science and Christianity are friends, not foes. Their interests are in concord, not in conflict. Each is safest when it jealously safeguards the complete freedom of the other. The devoted scientist and the devout Christian can work in harmony side by side, both guided by that love which moves the sun in heaven and all the stars.

In the Incarnation, the central mystery of our holy religion, nature and the supernatural, time and eternity, meet in unity. The Word was made flesh and dwelt among us, and brought life and joy and light into a darkened world. In him are hid all the treasures of wisdom and knowledge. Amid the mysteries and tragedies of our time, we can trust the compassion of his Cross and the certainty of his Resurrection.

THE AMERICAN IMAGE ABROAD— IN INDIA

V. E. Devadutt*

I APPROACH my task in this paper with a great deal of trepidation. Generally speaking, it is not desirable for any one to undertake to speak about a nation other than his own. In such an undertaking one presumes for himself a measure of wisdom which may not be justified. Judgments are often based on insufficient data or data ill-understood. Furthermore, when a member of one nation makes judgments on the doings of another nation, he lacks rapport with the complex psychological motivation of its people which in the last analysis is the real historical causation. Owing to this lack of rapport his judgments are liable to be faulty. I am reminded however of certain words of Abraham Lincoln, namely "With malice towards none and with charity toward all," and while supremely conscious of the pitfalls which an undertaking like that of this paper faces, I still present the paper to this conference in the spirit of the words of Lincoln. I hope my good-will will make up for whatever lack of wisdom I may show!

American Influence on Modern India

That America has had a considerable measure of influence on modern India is a fact either not recognized or only insufficiently recognized both in my country and outside. When one thinks of the new India, one thinks of it often primarily as a country which has only recently emerged from a colonial status to one of independence and as one which is measuring up perhaps tolerably well to its new status. In other words, the tendency is to date the birth of the new India from the moment of the withdrawal of the British power from the country. Actually the new India is the product of a revolution that started during the latter half of the 19th century. This revolution has not come to an end and accordingly the shape of the new India is seen only in outline. But the outline is firm and the revolution that started a hundred years ago has as its basis certain clearly defined purposes, impulses and ideals. It would be churlish not to recognize that these clearly defined purposes, impulses and ideals came to India in a measure from the West. No doubt when they came they found not barbarians but a people with a culture that freely experimented through long ages with diverse philosophies of life and whose intelligence was sensitive enough to appreciate new forms of thought when they held out promise of a better way of life. Because of this peculiar sensitivity of the intelligence of the people of India, British power in India was doomed from its very inception to be defeated in the

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land. The very culture that the British represented would not only be quickly absorbed by the people whom Britain wanted to rule but would be reinforced by indigenous culture and used one day to argue Britain out of its power. This is what had actually happened. But the new forms of thought which in a measure were responsible for the new purposes, impulses and ideals that started the Indian revolution in the 19th century came not only from Britain. As a matter of fact when Britain came to India, the evolutionary process towards political and parliamentary democracy in that country, which to boot was still going on, had nothing spectacular about it. All spectacular elements were left far behind in such incidents as the beheading of King Charles I. While allowing internally the process of evolution towards parliamentary democracy to take its own course, Britain externally launched upon a course of imperial expansion. If there was anything spectacular in the 18th and 19th century British history for the Indian to look back upon, it was Britain's rapid imperial expansion and this was not likely to inspire Indians. In the late 19th century Queen Victoria's Jubilee was celebrated with unprecedented pomp. This was used as an occasion by Britain to proclaim to the world its imperial magnificence, and a number of Indian Princes were invited to Britain to make a command performance of obeisance to her Imperial Majesty; and the Queen's devoted First Minister Disraeli took the opportunity to proclaim proudly that India was the brightest jewel in her Imperial Majesty's Crown. This was not the type of event, however spectacular it might have appeared to others, to inspire Indians or their posterity to look back upon and to draw inspiration from. This is not to deny British influence on India. Sober reflection makes every thinking Indian recognize the debt that India owes to Britain. British contacts with India produced on the Indian mind, while Britain was the ruling power, feelings both of attraction and revulsion. But there was another nation to attract us—a young nation which not only won independence from British power but, since independence, was making giant strides towards a great destiny. This nation was America. The example of America's struggle for independence was a great source of inspiration to the Indians. Historically this was something to look back upon. Every contemporary of mine in school knew the main facts of America's War of Independence and it was his ardent desire that his history examination would bear a question or two on this subject. The ideals that inspired your nation inspired many youths of successive generations in Indian schools and colleges. The favorite topics for debate and essay in Indian schools and colleges over a long period were such themes as "no taxation without representation"; "Democracy is rule by the people, of the people and for the people"; "Self-determination of nations," etc. These were powerful ideas which travelled across the oceans and set a revolution in motion. Our political leaders used them as slogans to rally people round them in their fight for freedom. *It must in fairness be stated that it is to the credit of Britain that it never attempted to prevent such ideas from spreading.* The fight against the British power in India represents but a fraction of the Revolution that started in India in the 19th century. A great

part of it was directed against antiquated modes of thought and living in our national life. And the ideas that travelled across the oceans from this country to my country contributed even more to this side of our Revolution. India's soul has been struggling for over 75 years for the realization not only of independence which she eventually obtained but for a democratic way of life and no man has supplied a nobler definition of democracy than Abraham Lincoln in his famous Gettysburg speech. The Indian mind has a passion for constitutional propriety and interpretation and Bryce's famous analysis of the American constitutional system has been a guide to many in India. I could add many other examples. The Four Freedoms of Roosevelt, the Atlantic Charter drawn obviously under his inspiration are powerful factors in the revolutionary ferment that you witness today not only in India but in many Asian countries. In the Constitution that the Indian people gave themselves four years ago they included under the Section of Fundamental Rights almost all that is found in your Bill of Rights.

American influence came to India in other ways, too. Because nobody cares to mention the influence for the good of the missionary enterprise of the Churches of the West in many lands of the East, I would like to pause here to say a word about this enterprise. Christian Missions were not favored originally by the British people in India. The British were in India for trade and in the interests of trade, they desired peace. They thought that Christian Missions were bound to disturb this peace by challenging the adequacy of indigenous religions to meet the need of the Indian people. So when the pioneer British Missionary William Carey reached India for missionary work, he had to choose Serampore, then a small Danish territory, for his missionary labors. The British would not allow his activity in their territory. A brief list of what William Carey and his associates did in Serampore, should convince any one of the tremendous influence that was brought to India by missionary enterprise. Carey and his associates started the first college of a university grade in India; they introduced for the first time the teaching of experimental science into India; they brought the first printing machine into the land and began printing literature for distribution; they introduced the first power engine to the land; they started the first newspaper which became subsequently one of the leading dailies of the country and continues to be so even today; they planted the first botanical garden for scientific research which subsequently became the nucleus of one of the biggest botanical gardens in the East; they introduced the translation of Western works into Indian language and vice versa. Carey wrote the first Bengali grammar, and Bengali developed so quickly subsequently that it can today claim to possess one of the richest literatures in the world. After Carey's pioneering work the missionary enterprise spread rapidly into all parts of the country and missions were pioneers in many enterprises that are now looked upon as an essential responsibility of any civilized community. Missions started schools, colleges, hospitals, organized famine relief, etc. It is not merely to material and intellectual progress of the country that Christian Missions have contributed. By admitting untouchables into the Christian fold and

by giving them education and imparting a new sense of dignity to them, they laid the axe at the root of that system which left millions outside the pale of society. If the Indian Constitution has a clause which prohibits the practice of untouchability and if the current session of the Indian Parliament is seeking to protect the clause by making penal provisions against possible violations of it, the Christian Missions can legitimately take a share of the credit for the influences that have led up to this state. They have been powerful agencies for the spread of democratic ideas in the country and by their quiet and unostentatious work they have been a challenge to the conscience of the people and the government. America has contributed literally millions of dollars towards the work of American Missionary Societies in India.

The work of American philanthropic agencies should also be mentioned. The generous grants to various causes, especially to those that aim at eliminating disease by the Rockefeller Foundation, would make a noble page in any history of philanthropy. The Rockefeller Foundation has built in many Asian lands hospitals, research centers and has aided many Asian nationals to travel in the West for advanced study and research. The Ford Foundation, comparatively a new-comer in the field of philanthropy, is also assisting now many projects in various countries of the East. One need hardly mention the American aid to India under the Point Four Programme. This programme has recently come under fire in this country. Whatever the success of the programme may be in other countries, there can be no gainsaying that despite initial difficulties, the programme has worked with great success in India.

The Indian Government recognizes the invaluable help that American personnel in India, working under Point Four Programme and in government enterprises directly under government employment, is rendering to the country. Mr. Nehru paid a handsome tribute recently to these men, calling them a band of selfless people.

General Indian Impressions of American Culture

The one thing that has always impressed the Indian is the almost effortless way in which America has welded diverse cultural and ethnic groups into a single nation. This is unprecedented in history. The resultant culture of this new nation, an ever growing synthesis, draws out from an observant Indian visitor to America intense admiration. Obviously, the common task that the pioneers of this country had—to turn out of a land of virgin forests and some barren and arid areas a land worthy of human living—inculcated into these pioneers a spirit of corporate purposiveness. This in turn led to mutual tolerance and a spirit of give and take. Despite some fundamental differences that one obviously sees between the South and the North, this spirit of corporate purposiveness is the legacy that the pioneers have left for their posterity and the posterity has followed in their footsteps.

There is a paradoxical element in American culture which perhaps is all to the good provided a healthy balance is always maintained between the two contradictory elements in the paradox. On the one hand there is a rugged individualism here that is almost frighten-

ing to an oriental visitor and on the other hand there is obvious also the pioneer spirit of cooperation for the common purpose of building up this nation into a prosperous one. Many nations both of Europe and Asia may well learn from this spirit of America. Rugged individualism gives room for experimentation and for creative spirit and this to me is the explanation of what sometimes strikes a foreign observer as the American passion for novelty and fads. On the other hand the spirit of cooperation and mutual tolerance is creating an ever increasing synthesis of culture.

The observant foreign visitor, however, sees also certain weaknesses in this novel process of cultural development. The process of synthesis leads perhaps inevitably to a tendency for leveling down of culture in some measure. One notices sometimes in this land a preference for the gaudy, the striking, and the colorful. Times Square in New York need not be taken as typical of American taste but it would do no harm to American reputation if all the gaudy lighting were removed and a more sober and dignified atmosphere were created. It is amazing to a visitor to see the part advertisement plays in American life. While America can certainly boast of some of the finest newspapers and journals in the world, the foreign visitor also notices the poor taste and standards of many others, particularly of newspapers.

I would be less than frank if I did not tell you that to the people of my country there is a serious incongruity in your national life which otherwise shows a fine cultural synthesis. The Negro and the Red Indian have not been welded into your national life in a way that befits your great democratic traditions. India, living herself in a glass house, cannot throw stones at you. Our comparable failing is the status of the untouchables. But a great fight has been going on in my country on behalf of these unfortunate people. It is a testimony to the changing spirit in the nation that the chief draftsman of our Constitution and one of its inspirers was Dr. Ambhadkar, a member of the so-called scheduled castes. The Central Minister in charge of the important portfolio of Communications at present is a member of the same class. While I do not want to convey the impression that we in India have measured up in practice to the ideal of a society where no one suffers any discrimination, it is disturbing to know that in a leading democracy like America a man of the stature of Dr. Ralph Bunche felt obliged to decline the offer of an Assistant Secretaryship of State for fear of being made a victim of "Jim-Crowism" in the city of Washington, D.C. But an observant foreign visitor also notes that the American nation is not complacent about the problem and that there are strong groups working for the extension of civil rights in their fulness to all.

There is one commonplace criticism in India about your culture which I desire to lift out of its commonplace character and interpret it constructively. The Indian boasts of his culture as being spiritual and that of the West and in particular of America as being materialistic. The parrot-like repetition of this criticism is sickening to the thinking Indian and when some of our leading representatives fall a prey to this temptation, some of us are horrified at this show of self-righteousness. If by this

criticism is meant that you are so exclusively devoted to material values that you have no regard for spiritual values, the criticism shows a complete lack of appreciation of the basic foundations of your culture. Material comforts attract people equally strongly everywhere and in this regard my countrymen are no less materialistic than you are. But there is a sense in which, however, your civilization disturbs the thoughtful Indian. To what extent, for instance, in this country under its super-industrial civilization is the Marxist interpretation of man gaining ground? It may seem almost blasphemous to ask a question like this of a people who swear by the American way of life! The Marxist thesis is that the only valid interpretative category of human activity and history, and the only value ascribable to man, the individual, is the economic value. Democratic ideology naturally and rightly recoils from such a position. But is not American civilization being forced, under the stress of its super-industrial and technological civilization, to acquiesce in practice to that which it denies in theory? In a super-industrial and technological civilization economic activity overshadows every other activity. Industrial enterprise based on an ever expanding scientific discovery and knowledge can hardly ever be static. Such an enterprise is always producing new things and is creating new wants in man. Furthermore, in a free society under the compelling conditions of competition, entrepreneurs can survive only if they go one better than their competitors. So there is an ever expanding production and the manufacture of new lines. While all this in a sense is undoubtedly to the benefit of the consumer in numerous ways, what were luxuries once become necessities in course of time. Competitive industry in order to thrive is compelled to create new necessities. Man's life becomes increasingly complicated economically in course of time, and industrial enterprise overshadows every other enterprise. Economic activity becomes the dominant engagement of man. And so you talk of the population of a country in terms of manpower, parallel to the horsepower that the mechanically driven machinery in the factories possesses. The concept of manpower has become essentially an economic concept (except in the case of wartime pressures) expressing an economic value, just as horsepower in its economic utility expresses an economic value. This in practice is an approximation to the Marxist conception of man in certain regards. This danger seems to be involved in almost every industrial civilization. It is a serious dilemma that democracies face that industrialization and technology are necessary for the welfare of man and yet when perfected they seem to threaten the fundamental human values for which democracies strive. India will not escape this dilemma but there are people there, as indeed here, who are seriously concerned about it. The question is—Does the type of super-industrial civilization that you have, necessarily hide within itself the seeds that would destroy human values? Is there a way of preventing the technical from destroying the human and the social? You will observe that I am not talking of those other ways in which industrial civilization depersonalizes man but of that peculiar and subtle way in which it depersonalizes him by reducing his value to an economic value. This is the besetting Marxian sin in modern democra-

cies. If you can provide a way out of this dilemma you will make it possible for the world to build up for itself and its posterity a fine heritage. If on the other hand there is no way out, I see increasing massification of humanity even in democracies, aided by the modern mass-media of propaganda and advertisement, eventually destroying democracy.

How India Looks at American Foreign Policy

There are two entirely novel developments since the close of World War II, the significance of which is not entirely realized yet. The first development is the emergence of America as a power with global interests. The emphasis falls on the words "global interests" for America was a great power even before her global interests began. The second development is the emergence of India as an independent nation. Though economically poor, India has been building up for herself through the years of the Revolution that began in the last century a new educational and cultural tradition. In the remote past her cultural influences spread as far as China. Though she herself eventually drove Buddhism out of her borders, she sent out at one time missionaries to several countries of Asia and supplied them a religion that unites today in one faith several millions of people in Asia. While retaining a great deal of her past, she has absorbed through the years of her Revolution the best of Western culture and political traditions. Her understanding of the East and her Western political traditions make her a bridge between the East and the West. Leadership in the East, though unsought by her, was inevitable.

Here then you have a perfect set-up for misunderstandings and conflicts between America and India, unless the leaders of both the nations be wise, generous and above all patient with each other. There is America with her new global interests, but it is admitted even by Americans that she is not well-versed in the arts of diplomacy necessary for such global interests. She sees with a singular eye a certain danger to her security and to the ideals that she values and her purposes are geared to the single end of staving off this danger. She is so convinced of the urgent danger of communist expansionism and of the need to organize effective defenses against it that she fails to understand anybody not falling in line with her plans. And here is India which has only recently emerged from a colonial status to one of political independence and she has tremendous internal problems to tackle. She desperately needs peace within her borders and around her borders. Having suffered from colonial rule she suspects any signs that might suggest the imposition of the will of one nation on another nation. These two post-war developments had the possibilities of conflict between them.

Let me in the first place attempt to remove certain popular misunderstandings prevalent in this country. Nehru is neither a Communist, nor a pro-Communist, nor a fellow traveler. To the Indian mind any of the charges is a libel against Nehru. Even the Socialists in India do not find Nehru progressive enough! They left the Congress Party of which Nehru has been the undisputed leader since Mahatma Gandhi's death. Nehru has tried to woo the So-

cialists back into the Congress Party, for it is suspected that he sees in Jaiprakash Narain, the present leader of the Socialists, his successor. The Socialists however wanted Nehru to underwrite as the price of cooperation or merger certain Socialist doctrinaire policies. Nehru refused to do this and the hopes of cooperation between these two parties are given up for the time being. Incidentally, the Indian Socialists have been fighting the Communists tooth and nail. Nehru himself has been fighting the Communists in India relentlessly but in a thoroughly democratic way, for his conviction is that democracy cannot be defended by undemocratic methods. Of course when the Communists resorted to violence and underground methods, he did not hesitate to use the forces of Law and Order and for nearly two years police forces were in action against Communist underground forces in Hyderabad. So to charge Nehru with Communist sympathies is to show a singular lack of knowledge of Nehru's internal administration. Nehru has not only been fighting Communists but other political reactionaries and people with fascist tendencies and this is much more than can be said on behalf of some political personages favored by America in the East. The judgment of independent witnesses is that of all the countries in the East, India is most advanced in political democracy and parliamentary government. The Union Parliament and State Legislatures are elected on the basis of a universal adult franchise. Sovereignty is vested in the people and though there is a large measure of illiteracy in the country, measured by formal standards, there has always been an oral tradition of education which enables the Indian masses to use a real measure of intelligent and independent judgment in the exercise of their franchise. The developing political tradition of India has much more of the pattern of the democratic West than can be found actually in the political tradition of some countries allied with America and treated by America with special consideration! India's external relations are much more intimate with the democratic countries than with the countries of the Soviet Bloc. She is not only a member of The Commonwealth but she has more contacts with America both in commerce and culture than with Russia.

What then is the basis of the conflict between America and India? Why has India fallen out of favor with America? India has not been in a position to subscribe to many aspects of America's foreign policy in the East solely because her honest appraisal of conditions in East Asia has been different from that of America. Let me indicate briefly where India's appraisal differs from that of America.

To the Indian mind Communism is more an internal threat in many countries of East Asia than a threat from outside. This internal threat arises because there is so much of poverty, hunger and nakedness in the countries and Communism makes an attractive appeal to the dispossessed among humanity and to those intellectuals whose conscience is deeply stirred by human misery, but whose social passion and idealism get the better of their reason. One cannot remove the attraction of Communism by supplying guns and bullets to the hungry.

Secondly, India finds that the American generally is unaware of the fact that a revolution is going on in many coun-

tries of East Asia. If I might personally interpret this revolution, I would do it in this way. There are two fundamental urges to human nature and they are at the bottom of this revolution. These two urges are to find individuality and community. Large masses of people inhabiting the lands of East Asia have been treated for ages by their own people as very much less than human beings. They were not individuals but impersonal units in an impersonal mass. They knew few civil liberties; their one liberty was to serve others for wages that gave them less than even one inadequate meal in every twenty-four hours! They possessed no property and the land they sometimes tilled was not theirs and a great part of the fruits of their labor was taken away by the landowner. Because of the contribution of various factors, the people are refusing to accept this position any longer. They desire to be treated not as impersonal units in an impersonal mass but as individuals and human beings. This is the urge on the part of people to find individuality.

But an individual without community or society is an abstraction. Individuality is merely a principle of division. Each individual is a person and as a person he has the roots of his being in society. His personality has been moulded by influences coming from home, school, temple or church, etc. Hence there is a deep longing for community in man. Individuals without a real community form only an aggregate, a mere mechanical collection. This urge for community on one level is seen in this revolution working for national independence. The connection between the two is this. A nation that is subject to another nation is not allowed to have or has no will of its own. The decisions that are made concerning its destinies are made not by the common consent of the people, not by the people acting as a common body, as a community but by a power alien to them. They have no sense of nationhood, for this develops only in common purpose and action. So however good a colonial rule may be, it can never meet this fundamental human urge for community. So the revolution under this urge is either an intense resentment or an open rebellion against foreign rule. People in the West are too prone to dismiss all rebellion against colonial rule as a manifestation of mere nationalism. There is no more misleading an interpretation of the revolutionary ferment that we witness in Asia than that it is due to a surging wave of morbid nationalism. Nationalism is not the peculiar indulgence of those in the East! Even the English speaking Canadian resents being called a Britisher and any suggestion of interference by Britain in its internal affairs rouses Canada to utmost anger. There is nationalism in the East as much as there is in the West and it is one of the manifestations of this urge for community and when the urge is suppressed, nationalism as a manifestation of this urge becomes morbidly aggressive.

It should be recognized that this revolution in a measure is due to the impact of the West on the East. It was not Communist inspired. But the Communist promises the satisfaction of the urges behind this revolution. He promises to reorder society in such a way that no man will be denied his rightful share to his own labour and that no nation shall be denied the right to rule itself. Hence his appeal. He may and does eventually betray the revolution,

for Communism has so far created not a community of real individuals but a mass-man subjected to the will of a small dictatorship. But the initial appeal is there and this appeal cannot be eliminated by the negative method of militarism. As a matter of fact by treating the Communist problem as merely a military problem, one is likely to achieve for the Communists their objectives, for the revolutionary masses are likely to treat military action as an attempt to keep in power the forces of reaction! Nehru's police action against the Communists in Hyderabad was practically a failure. What Nehru's initial policy failed to achieve, a frail little man Vinobha Bhave, the truest disciple of Gandhi that India has at present, achieved. His land-gift-movement broke the back of the Communist movement in that area after the failure of police action.

As a matter of fact the real fact in many Asian lands is this revolution. The Communist appeal tends to be exaggerated in the Western minds. At the last General Elections in India, the Communists polled only 5.8% of the votes cast in the contests for the State Legislatures and 5.1% for the House of People, the Lower House of the Union Parliament. In mentioning this, it is not my intention to minimize the Communist threat but one must see it in its proper perspective.

Because there is a revolution going on in Asia, India wants policies that would aid this revolution in constructive ways and meet its fundamental urges. The Commonwealth or what is popularly called the Colombo Plan is one of these and Point IV is another. *If this revolution is to be constructively channelled and not betrayed into the hands of the Communists, there must be peace in the world, much more in Asia. War would betray the revolution into Communist hands.* For this reason primarily, India wants the whole area in East Asia kept out of cold war, for the fear is that cold war may develop into a shooting war any moment. Democracy will have no chance in Asia if Asia is involved in a general war. The result will be either Communism or renewed colonialism. A war in the West can no longer be confined to the West and hence India's efforts at reconciliation and insistence on negotiation. Furthermore, will anything be left for humanity if there should be a war? Southeast Asia should remain a third area according to informed Indian opinion not only for the sake of India's and Asia's own interests, but that it may act as a restraining force on the two Great Power Blocs. *It is in the interests of democracies that there should be a third area.* It is also out of this desire primarily, there being other reasons, that India bitterly opposes the projected American Arms aid to Pakistan. India will have no objection to American economic aid to Pakistan. Though a Moslem country, it is the opinion of observant witnesses that Communism, if it is a threat to Pakistan, is an internal one and the economic conditions being as they are in Pakistan, especially in its eastern wing, perhaps the threat there is even much greater internally than in India. Furthermore, there are serious differences between India and Pakistan and it is on record that Nehru invited Pakistan several times to enter into an unconditional pact with India pledging that neither will resort to war. There has been no response to the invitation and should Pakistan, often under the

pressure of the cry of its people for a "holy war," yield to such a pressure any time to settle her disputes with India, the gain will be neither for democracies, nor for these two countries, but for Communism!

To the Indian mind present American approach to the problem of Communism is conceived entirely in terms of power. It sees a power vacuum from Cairo to Saigon and desires to bring the whole of the Middle East and South East and East Asia into its global military defensive system. This in the light of all that I have stated above appears to the Indian as likely to prove self-defeating.

A cartoon that appeared in a Karachi daily named the Dawn is reproduced in the Middle East Report of January the 4th. This is a publication of the Middle East Institute in Washington, D.C. The cartoon shows various people symbolizing the diverse explosive situations in the Middle East and Asia. In the midst of these people stands Uncle Sam with a halo round his head, his eyes lifted up to heaven saying "who cares what happens elsewhere—it's me that matters everywhere." Someone pleads with him to come down to earth. This cartoon perhaps represents the image in Asia of America's foreign policy. American global interests obviously appear to many eastern minds as essentially nationalistic in character. These interests at one time certainly seemed to have made a proper appraisal of the situation in the East, to have been motivated by the noble ideal of helping countries stricken and prostrated by war and countries under the curse of poverty and hunger. The Marshall Plan and Point IV were evidences of this. But now, only one thing seems to matter and that is American Security and everything must be subordinated to this and other nations should forget their problems. So the noble Point IV was transformed into Mutual Security and what was distinctive of Point IV though continued till recently under Mutual Security is now to be transferred to private agencies. I grant that this may be a prejudiced estimate of American interests. But America, in order to rouse enthusiasm for her leadership of the free world, must come out with much greater unequivocal evidence that her global interests are not merely directed against Communist expansionism and towards only her security but also for the freedom of mankind and for the elimination of those forces, wherever they may be, that deprive mankind of these freedoms.

What Indians and many Asians look for is moral leadership on the part of America. Before America undertook world-leadership, people saw in her not only a great material power but moral power. They do not want this faith to be betrayed now under a policy of expediency. When America stands neutral in regard to racial discrimination of the worst kind in Africa, when she vacillates and oscillates between Israeli and Arab cause, when she keeps polite silence when voices demanding political independence from colonial rule are heard, questions arise in the minds of people about America's right to assume leadership of the free world. Of course many Indians are prepared to recognize the extremely delicate position in which America is. If she pleases one party, others are displeased. America cannot lose powerful Western allies to win weak Asian and African peoples. There should also be a greater recognition in Asia of the part America is play-

ing in restraining Western Powers and other reactionary regimes and of her desire to see people freed from the curse of hunger and poverty. On the other hand America should realize that what the world needs is not merely military build-up against Communist expansionism or mere military leadership but moral leadership of a very high order.

There is a fear too that if American approach to the problem of Communist expansionism is conceived purely in terms of power build-up, America may eventually find herself undertaking commitments which may turn out to be permanent imperial commitments! History is not forgotten by people in the East. They recall that the late 19th century and early 20th century policies of Britain were originally conceived in terms of filling power vacuum in various areas of the world. Bases that were acquired for purely defensive purposes became imperial possessions. There is something even more ironical! There is a certain amount of truth in the saying that Britain acquired her former Indian Empire in a moment of absent-mindedness! Obviously these fears lie behind Nehru's warning that once arms come in and bases are established other things follow soon. If history should repeat itself turning the America of the tradition of Washington, Lincoln and Jefferson, into an America of the Disraeli tradition, Communist expansionism may be defeated but peace will not be secured in the world.

The confidence of people outside America in America's ability and right to assume leadership of the free world is sometimes seriously shaken by certain internal happenings also. People ask if in her preoccupation with the Communist threat, America is not losing sight of certain internal forces that seem to threaten her own democratic way of life? The echoes of the so-called "book-burning" campaign were heard round the world causing deep dismay wherever people loved democracy and hated Communist policy of thought control. The nature and character of certain investigations into alleged subversive activities and the feeling of insecurity that intellectuals of this country seem to be made to feel are all things that deeply undermine the confidence of the free world in America's right to leadership and do more harm for the cause of democracy than any anti-American Russian propaganda can do. But it also must be said as an observation by a visitor to this country that the concern in America itself in regard to these things is as intense as anybody can desire and that nobody could criticize the Americans more severely than they criticize themselves for these aberrations. And as long as that quality of its people is there, Democracy is safe in this country.

America and India are devoted to democracy and given the good will toward one another and patience with each other they can be a force for peace and prosperity in this world. The ardent wishes and prayers of men of good will everywhere are directed towards the achievement of understanding between these countries.

ALUMNI ROLL CALL

PRINCETON Seminary alumni have made a wonderful response to the first annual Roll Call. Of the 3359 alumni in the United States, 1351 have sent in gifts amounting to $13,909.50. Many, of necessity, have made small contributions. The important thing is that such a large proportion of the sons of Princeton Seminary have thus demonstrated their loyalty.

Our special thanks are due to the 60 class representatives who have so faithfully carried the burden of sending out letters of appeal.

As I write this, gifts are still coming in. The total will be a wonderful help in meeting the $38,000 needed to balance the current budget for 1953-54. I know I voice the feelings of the Alumni Council when I say how grateful we are to you each and all.

ROBERT M. SKINNER
President of Alumni Association

FIRST REPORT FOR YEAR 1953-54

Class	Members in U.S.	No. Contributing	%	Amount	Class Representative
1883	1				
1886	2	1	50	$25.00	
1887	4				
1888	2	1	50	10.00	
1889	1				
1890	6	3	50	106.00	
1891	3	3	100	20.00	Charles R. Erdman
1892	7	2	29	20.00	Thomas C. Marshall
1893	11	7	64	165.00	Walter Lowrie
1894	10	2	20	7.00	
1895	16	5	31	138.00	
1896	20	7	35	85.00	William H. Johnson
1897	20	15	75	186.00	George H. Trull
1898	18	9	50	105.00	Henry B. Master
1899	18	11	61	209.00	Marshall Harrington
1900	23	14	61	162.00	Henry Seymour Brown
1901	19	6	32	41.00	
1902	21	11	52	71.00	Bruce J. Giffen
1903	18	4	22	165.00	Stuart N. Hutchison
1904	24	19	79	368.00	Harry L. Bowlby
1905	26	13	50	109.00	Frederick W. Evans
1906	31	14	45	118.00	Edward A. Odell
1907	34	12	35	116.00	John Clark Finney
1908	34	20	59	161.00	Arthur J. Marbet
1909	27	14	52	121.00	Jesse M. Corum
1910	22	19	86	171.00	Alexander Mackie
1911	19	7	37	66.00	David R. Evans

Class	Members in U.S.	No. Contributing	%	Amount	Class Representative
1912	43	13	30	$ 98.00	Henry B. Strock
1913	40	12	30	94.00	Andrew H. Neilly
1914	42	11	28	104.00	Arthur N. Butz
1915	49	30	61	446.00	Walter E. Jordan
1916	39	14	36	128.00	William N. Wysham
1917	42	10	24	101.00	Earnest E. Eels
1918	41	9	22	319.00	Stewart M. Robinson
1919	49	14	29	142.50	Albert H. Kleffman
1920	44	8	18	86.00	A. Kenneth Magner, Sr.
1921	32	11	34	142.00	Edward J. Ardis
1922	50	21	42	214.00	Weaver K. Eubank
1923	55	25	45	319.00	Fred W. Druckenmiller
1924	55	24	44	297.00	Andrew S. Layman
1925	70	22	31	201.00	E. Lansing Bennett
1926	82	25	30	215.00	J. Earl Jackman
1927	68	18	26	153.00	Edward H. Jones
1928	68	20	29	158.00	Edward G. Yeomans
1929	78	31	40	373.00	Frederick W. Cropp
1930	81	24	30	412.00	John C. Inglis
1931	63	26	41	189.00	David W. Weaver
1932	49	15	31	298.00	Charles A. Platt
1933	51	21	41	227.00	William A. Guenther
1934	61	31	51	375.00	Frederick Christian
1935	71	34	48	533.48	Samuel C. Wasson
1936	53	22	42	179.00	J. Harold Guy
1937	59	28	47	358.00	Harold P. Sloan, Jr.
1938	65	28	41	283.00	Bryant M. Kirkland
1939	72	33	46	272.50	William F. MacCalmont
1940	66	36	55	311.00	Samuel G. Warr
1941	71	35	49	406.00	John W. Meister
1942	86	40	47	375.58	Ansley G. VanDyke
1943	88	27	31	213.00	Joseph E. McCabe
1944	101	31	31	305.00	Robert J. Lamont
1945	93	52	56	497.00	David B. Watermulder
1946	80	32	40	231.50	Robert C. Young
1947	110	33	30	192.00	Donald M. Meisel
1948	85	21	25	257.00	Donald D. M. Jones
1949	115	40	35	350.50	Charles T. Leber, Jr.
1950	100	37	37	315.75	Raymond W. Moody
1951	105	39	37	327.50	Malcolm R. Evans
1952	124	65	52	512.50	Henry B. Strock, Jr.
1953	127	64	50	441.00	Thomas A. Ewing
TOTALS	3359	1351	40	13,909.50	

PRINCETONIANA

LEFFERTS A. LOETSCHER

THE FACULTY

The third term of this academic year finds Dr. Kuist on leave of absence for six months to conduct a Teaching Mission in India at the invitation of the National Council of India. One month of his time will be spent in Pakistan, the remainder in India. Some twenty-two institutes have been planned, varying in length from three to five days. The purpose of the institutes is, by teaching and demonstration, to help Christian workers to improved methods of teaching the Bible on the village level. Most of the time instruction will be in English, but on a few occasions former students of Dr. Kuist will be interpreters.

During the third term Dr. Fritsch is on sabbatical leave in the Near East. After visits at Rome, Athens, Istanbul, and Beirut, he entered, on April 1, upon his duties as Visiting Lecturer at the American School of Oriental Research in Jerusalem. He will also be working on the newly discovered Hebrew manuscripts. During July and August, in company with fifteen other professors of Hebrew, he will be a member of the Israel Workshop sponsored by New York University.

Dr. Erich F. Voehringer, Visiting Lecturer in Christian Education at this Seminary, and Associate Secretary of the World Council of Christian Education, has been called to the Professorship of Christian Education at the Lutheran Theological Seminary in Philadelphia, where he entered upon his duties last January. His work in audio-visual aids here at Princeton, we are glad to say, will be continued.

Dr. Samuel Blizzard, an alumnus of the class of 1939, and Professor of Sociology at Pennsylvania State College, is conducting an interesting piece of research work in the sociology of the church under the auspices of the Russell Sage Foundation. He recently visited the campus to confer with a number of Faculty members regarding his project.

The Faculty Club has been having an interesting year currently, with one of its five meetings still in prospect. Dr. Cailliet addressed the first meeting, on November 7, taking as his subject "Leaves from a Sabbatical Diary." Impressions, both suggestive and humorous, from England and Ireland were recounted. Dr. Devadutt, Guest Professor from India, discussed very informingly, on December 3, the task of the Christian Mission in the new India. "The Search for World Community" was the timely topic of the third Faculty Club meeting on January 21, discussed by Professor Karl Deutsch of the Massachusetts Institute of Technology, who is currently Visiting Professor at Princeton University. On February 25, Professor Perry Miller of Harvard spoke on "Nature and the American Personality in the First Half of the Nineteenth Century." The fifth and last meeting is scheduled for April 29, with Dr. Hans Hofmann, Visiting Lecturer in Theology, discussing "The Critical Meaning of Love for Theology and Psychology."

Dr. Wheeler's many friends will be interested to know his address since he retired from the Faculty and moved to California. It is 617 South Ridgeley Drive, Los Angeles 36.

Special Meetings

Frontier Day is held each year to present the challenge of frontiers of Christian service, especially for areas where the Church is facing new situations. The day was held this year on January 12, with Doctor Andrew T. Roy and Laurence W. Lange, Personnel Secretaries of the Presbyterian Foreign and National Boards, respectively, on the campus. A high point of the day was the Reverend Harold Voelkel's description of work in the prisoner-of war-camps in Korea. Many thousands of prisoners professed faith in Christ. Some 3,000 have taken a special Bible training course, and more than 600 hope to become Christian ministers. Many of our Seminary students took advantage of Frontier Day to have interviews with the representatives of the mission boards.

The former Chief of Chaplains of the Navy, Chaplain S. W. Salisbury, was on campus February 22-26. By appointment of the Presbyterian Council on Theological Education he is visiting the Presbyterian seminaries. His visits have been arranged with a twofold purpose: to show future pastors how they can be of service to young men considering the chaplaincy, to service men and women, and to veterans; and also to recruit chaplains for the armed services. There was a good response to Chaplain Salisbury's visit, and during the week he was here many interviews with him were sought. About a dozen members of the present senior class plan to enter the chaplaincy.

"The World and You" was the theme of a Conference for World Evangelization held on this campus on March 26 and 27, under Inter-Seminary auspices. Speakers were representative, and students were here from a number of seminaries.

Dr. Donald G. Miller, Professor of New Testament at Union Seminary, Richmond, was the speaker at Convocation Day on March 31. Each year for this occasion a guest speaker is brought to the campus. Dr. Miller's three addresses were on "The Biblical Doctrine of Marriage and Divorce," "Evil and the Present Age," and "The Cross the Pledge of God's Love."

Choir Trip

This coming summer the Choir is planning a trip through the North Central and Northeastern United States and adjacent parts of Canada. They leave on Commencement Day, June 8, and will go through New York State, northwestern Pennsylvania, Ohio, Indiana, Illinois, Iowa, Wisconsin, Michigan, Ontario, Quebec, and the Maritime Provinces in Canada, New England, and New York. It promises to be once again a strenuous summer for Dr. Jones and the members of the Choir. They plan to return to Princeton on August 2.

Workshops

Two interesting workshops in audio-visual aids have recently been conducted on the campus, with Miss Kirkwood's Field Work Class active in both. The first, on February 3, on the subject of non-projected audio-visuals, was led by Miss Thelma Glen, Director of Chris-

tian Education at the First Presbyterian Church of New Brunswick. There was demonstration of half a dozen different types of audio-visuals—spatter painting, potato prints, the making of stained glass windows, the making of papier-mâché figures, paper craft (for the making of model furniture, tents, churches, houses), the making of Palestinian figures, and constructing flour and salt maps. There were demonstrations of various methods of work, and displays of materials suitable for pupils of all ages.

The second workshop, on February 24, dealt with projected audio-visuals, and was led by Dr. Voehringer, Visiting Lecturer in Christian Education. He showed slides which he had made of the creation, accompanied by scripture readings. Film strips with tape recordings were presented, and a film called "The Home," on home life in Palestine in the time of Christ, which is one of the films in the new youth kit.

Practical Work

A Conference with supervisors of students in the field was held at the Seminary on February 15. The purpose was to discuss the field work program with executives, pastors, and moderators of sessions under whom students were serving. It gave the Seminary the opportunity of presenting the purpose of field work as a part of the total program of theological education, and gave those who have been in contact with students on the field the opportunity of making suggestions. It was felt that churches in receiving student service secure a double dividend in receiving the student's service, and in having the opportunity of helping to train a man for the ministry.

Classes were suspended for the day on February 19 that the students might have the opportunity of their annual visit to the church boards. Juniors went to the Board of Foreign Missions, middlers to the Board of Christian Education, and seniors to the Board of National Missions. Thus by the end of his three-year course, a student has a real understanding and appreciation of operational aspects of the work of the boards.

Some of the students used their week of spring vacation between the second and third terms to participate in a program of visitation evangelism in conjunction with nine Presbyterian churches of North Philadelphia. They went to the field on a Saturday, March 13, and had instruction and orientation. Sunday found them at the churches which they were to serve, and then each day from Monday through Thursday, the mornings were spent after worship in discussion of the work, and afternoons and evenings in visitation—in the evening in teams with laymen of the churches. The results of the week's work were very encouraging. More than sixty students, including three of the women students, participated. During the week interest increased. A considerable number were led to Christian decisions and many of these are preparing for church membership. The work of the visitation is being followed up by the churches concerned.

Student Activities

Among the varied activities of students in recent months has been the Junior Party. There were the inevitable skits involving Faculty members, pseudo-radio programs over a loud speaker, musical numbers, an orchestra, refresh-

ments, etcetera. The affair brought a large gathering to the Campus Center.

"The Princeton Seminarian" continues to make its periodic appearance. The March issue deals with such topics as "Gambling and Giving," "Peace at Any Price?" Some nineteen students are officially responsible for the publication. Coming out with attractive format and with interesting contents, it is a real addition to campus life.

In Memoriam

The Seminary suffered a great loss in the death on March 6 of Mr. John J. Newberry, a member of the First Presbyterian Church of Englewood, New Jersey. Mr. Newberry had been a member of the Board of Trustees since May, 1940, and a faithful member of its Finance Committee. A memorial minute will appear in a later issue of the Bulletin.

ALUMNI NEWS

Orion C. Hopper

General Assembly Alumni Dinner

Monday, May 24

The Sheraton-Cadillac Hotel—Italian Garden, Detroit, Michigan

Arrangements have been completed for this year's Alumni Dinner at the General Assembly. Reservations may be sent now to the Alumni Office of the Seminary, or one may sign up when he arrives for the opening sessions of the Assembly. Ladies are invited.

The Annual Autumn Conference

September 23 and 24

The Autumn Conference for Princeton Seminary Alumni will be held on Thursday, September 23, 4:00 p.m. to Friday, September 24, noon. Detailed announcement will be sent the first week in September to Alumni within easy travel distance of Princeton.

The New Biographical Catalogue

Compilation of material for the Biographical Catalogue is nearing completion. A number of our alumni have not as yet returned their completed questionnaires. If you have not returned yours, we urge that you do so immediately. Your kind cooperation will help us to complete this undertaking which is long since overdue. The last *Biographical Catalogue* was published in 1932. This latest volume will include the class of 1954.

Alumni Associations

Alumni located in metropolitan areas are reminded of the opportunities for helpful fellowship which may be experienced from the organization of an Alumni Association in their area.

The Alumni Secretary will be glad to forward helpful information as regards the long range program of the Alumni Council with reference to the development of Metropolitan and Synod Alumni Associations. We are encouraged to organize these Associations on the basis of upwards to twenty-five alumni within travel distance. Objectives and steps in the process of organization will be forwarded to those who are interested.

If possible, the Alumni Secretary will be glad to confer with groups of alumni who are planning the organization of an Association.

ALUMNI NOTES

[1927]

Whitman H. Fuller is now Editor of the Board of Christian Education of the Presbyterian Church in Canada.

[1929]

Winslow S. Drummond has been chosen President of the College of the Ozarks.

Glenn Otto Lantz has been called to the pastorate of the church at Winter Park, Fla.

[1934]

Irvin Morris is the assistant pastor of the Central Church, Denver, Colo.

[1936]

Harold C. De Windt is pastor of the Kirk-in-the-Hills, Bloomfield Hills, Mich.

[1937]

John L. Reid, Jr. is now pastor of the Community Church, Naval Ordnance Test Station, China Lake, Calif.

[1938]

Melvin H. Dillin is the associate pastor of the First Church (U.S.), Orlando, Fla.

Howell Maurice Forgy has been installed as pastor of the church at Pluckemin, N.J.

Stewart William Hartfelter is now pastor of the Prentice Church, Indianapolis, Ind.

[1940]

Donald Crawford has been called to the pastorate of the Oliver Church, Minneapolis, Minn.

William H. Heilman is the Associate Executive, Director of Christian Education in the Synod of New Jersey.

[1941]

Russell Lowell Jaberg has been called to the Westminster Presbyterian Church in South Bend, Ind.

David S. Kain has been called to the pastorate of the church at Tunkhannock, Pa.

[1942]

Frederick J. T. Allsup has been installed as pastor of the First Church, Manasquan, N.J.

Robert H. Carley accepted a call to Montclair Church, Oakland, Calif.

William R. Johnston has been called as pastor of the First Church, Uniontown, Pa.

Fred Bruce Morgan has been called as assistant professor of Religion at Wilson College, Chambersburg, Pa.

John Edward Wilson is now pastor of St. Stephen's Lutheran Church, New Kingstown, Pa.

[1943]

Charles M. Thompson has accepted a call to the pastorate of the First Church, Belle Centre, Ohio.

Russell M. Weer has been called to the pastorate of the First Church, Carlisle, Pa.

[1944]

Alfred H. Davies has been called to the First Church, Tenafly, N.J.

[1945]

H. Keith Beebe has been appointed Assistant Professor of Bible and Religion, Occidental College, Los Angeles, Calif.

Noel Alexander Calhoun has been installed as pastor of the First Church, Bradford, Pa.

Thomas F. Luce has been installed as pastor of the First Church, Kittanning, Pa.

[1946]

E. Wesley Gregson has been called to the pastorate of the First Church, Montrose, Pa.

[1947]

Alfred B. McNair is now assistant pastor of the First Church, La Jolla, Calif.

[1948]

Ernest T. Campbell has been called to the First Church, York, Pa.

William Charles Montignani has been called to the First Church, Hanover, N.J.

[1949]

Robert Stanley Bower has been called to the Harundale Community Church (Presbyterian), Glen Bernie, Md.

[1949]

Leon Wilbur Gibson has been assigned to the First Methodist Church in Riverside, N.J.

Carrol J. Olm has been called as pastor of Calvary Memorial Evangelical and Reformed Church in Milwaukee, Wis.

Margaret S. Ronaldson is Director of Religious Education at the First Church, Alliance, Ohio.

Elbert E. Sullivan is pastor of Rainier Beach Church, Seattle, Wash.

Donald D. Swift has been called to the Fleming Memorial Church, Fairmont, W.Va.

[1950]

George V. Gardner has become an associate pastor of the Presbyterian Church at Westfield, N.J.

William A. Grubb is going to Korea as a Missionary. His address will be c/o The Presbyterian Mission, 136 Yun Chi, Dong, Seoul.

Ellsworth E. Jackson is now assistant pastor of the First Church, Pittsburgh, Pa.

Thomas F. Moffett has been called to the Second Church of Wheeling W.Va.

Harold M. Neufeld is now pastor of the First Church of Gladwyne, Pa.

Harry A. Soloos has been called to the First Church, Hamilton, Mont.

George A. Vorsheim is pastor of the Disston Memorial Church, Philadelphia, Pa.

[1951]

Clyde L. Mellinger is assistant pastor of the First Church of Norristown, Pa.

W. Ward Murray has been installed as pastor of The Community Church, Gonzales, Calif.

John E. Shettel is now pastor of the First Church of Ridgway, Pa.

[1952]

Clinton Edward Kinney has been called to the Calvary Church, Rochester, N.Y.

William Howell Proctor has been called to the First Presbyterian Church, Athens, Texas.

Cowan Gamble Thompson has been installed as pastor of the Tober Keigh Church, Mossioe, Co. Antrim, Northern Ireland.

[1953]

George D. Colman and Julia M. Hopper were married in Miller Chapel on January 16, 1954.

ALUMNI NECROLOGY

January 1-December 31, 1953

Name	Class	Date of Death
Charles J. Arner	1918	November 24, 1953
Herbert W. Bieber	1902	August 24, 1953
William S. Crane	1896	May 4, 1953
Charles F. Deininger	1918	December 14, 1953
Thomas Sinclair Dickson	1912	August 8, 1953
James Henry Dunham	1895	October 20, 1953
George C. Edson	1902	September 26, 1953
James M. Farr	1894	August 5, 1953
Courtenay Hughes Fenn	1919	September 17, 1953
George C. Fisher	1904	December 26, 1953
Ezra P. Giboney	1899	November 22, 1953
Joseph L. Grier	1919	July 1, 1953
Gerard B. F. Hallock	1885	December 6, 1953
Willard P. Harmon	1894	January 7, 1953
William Hawthorne	1919	March 2, 1953
Ellis Walker Hay	1927	February 16, 1953
Jesse Herrmann	1913	July 14, 1953
John W. Hoffman	1895	July 3, 1953
Arnold van C. P. Huizinga	1904	September 1, 1953
William B. Hunt	1897	December 20, 1953
Henry J. Keith	1903	September 7, 1953
John B. Laird	1895	August 29, 1953
Harry Leeds	1901	September 1, 1953
Jesse S. Lonsinger	1910	December 30, 1953
William B. Lusk	1897	January 13, 1953
William L. McClenahan	1897	September 6, 1953
Evander B. McGilvary	1889	September 11, 1953
John A. McMurray	1917	January 30, 1953
James L. McWilliams	1896	January 16, 1953
Harold Porter Melcher	1922	October 31, 1953
Raymond C. Miller	1928	December 18, 1953
Raymond E. Muthard	1922	July 18, 1953
Clifford Takeshi Nakadegawa	1947	April, 1953
Kendall Wheeler Nance	1937	June 21, 1953
Emanuel C. Pires	1905	April 24, 1953
Charles R. Pittman	1900	October 4, 1953
Joseph Bernard Rhodes	1929	July 12, 1953
Andrew Russell	1904	February 13, 1953
Robert M. Sherrard	1897	September 19, 1953
Howard Williams Selby	1919	Summer of 1953
Charles C. Tevis	1909	September 17, 1953
David B. Updegraff	1906	February 20, 1953
Jan Cornelisse Vander Roest	1923	1953
John Ver Straate	1913	July 5, 1953
Samuel Alvin Work	1921	June 16, 1953

PUBLICATIONS BY THE FACULTY

The following bibliographical list has been compiled from information supplied by members of the Faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1953. The frequently recurring abbreviation *P.S. Bulletin* is to be read *Princeton Seminary Bulletin.*

Harold H. Baldwin

Pamphlet

Program and Parish Criteria for the Urban Church, Board of National Missions, Presbyterian Church U.S.A., 156 Fifth Avenue, New York 10, N.Y.

Georges A. Barrois

Book

Manuel d'Archéologie Biblique, tome II, Paris: Picard, pp. XII-520.

Article

"Ancient Art unearthed in a Christian Monastery," *Crossroads*, III, 3 (April-June), 6-8.

Reviews

Michael de la Bedoyère, *The Life of Baron von Huegel in Theology Today*, IX, 4 (January), 555f.

Hans Lietzmann, *The Era of the Church Fathers, ibid.*, X, 1 (April), 128-130.

Andrew W. Blackwood

Book

Expository Preaching For Today, New York and Nashville: The Abingdon Press, pp. 224.

John Sutherland Bonnell

Booklet

Triumphant Easter Faith (Broadcasting and Film Commission, National Council of Churches).

Articles

"The Use of Prayer in Counseling," *Pastoral Psychology*, September.

"Power of the Home," *Think*, July.

J. Donald Butler

Article

"The Christian View of Man and the Meaning of Freedom and Authority in Education," *Religious Education*, XLVIII, 6 (November-December), pp. 397-401.

Emile Caillet

Book

The Christian Approach to Culture, New York: Abingdon-Cokesbury Press, pp. 288.

Reviews

Martin Buber, *Eclipse of God* in *The Pastor*, 16, 5 (January), 35.

Edward A. White, *Science and American Thought, ibid.*, 6 (February), 34f.

P. L. Forsyth, *The Principle of Authority* in *P.S. Bulletin*, XLVI, 3 (January), 47f.

Swami Nikhilananda, *The Upanishads*, 2 vols., *ibid.*, XLVI, 4 (April), 58-60.

General

American representative for the *Revue d'Histoire et de Philosophie religieuses* of the University of Strasbourg and member of the Board.

National Fellow and Corresponding Member of the French Academy of Colonial Sciences.

Charles R. Erdman

Book

The Book of Deuteronomy, An Exposition, Westwood, N.J.: Fleming H. Revell Company, pp. 95.

Charles T. Fritsch

Articles

"Old Testament Literature, 1952," *Interpretation*, VII, 1 (January), 87-95.

"The Treatment of the Hexaplaric Signs in the Syro-Hexaplar of Proverbs," *Journal of Biblical Literature*, LXXII, 3 (October), 169-181.

"The Message of Apocalyptic for Today," *Theology Today*, X, 3 (October), 357-366.

Reviews

Biblical Authority for Today: A World Council of Churches Symposium, ed. by

Alan Richardson and W. Schweitzer in *Theology Today*, X, 1 (January), 126-128.

General

Contributor to *The Snowden-Douglass Sunday School Lessons, 1953*. New York: The Macmillan Company.

KENNETH S. GAPP

General

Book Review Editor of *Theology Today*.

DONALD H. GARD

Article

"The Concept of Job's Character According to the Greek Translator of the Hebrew Text," *Journal of Biblical Literature*, LXXII, 3 (October), 182-186.

Reviews

Adam C. Welch, *Kings and Prophets of Israel*, in *P.S. Bulletin*, XLVII, 2 (October), 54f.

H. H. Rowley, *The Servant of the Lord and Other Essays on the Old Testament*, in *Theology Today*, IX, 4 (January), 553-555.

Madeleine S. and J. Lane Miller, *Harper's Bible Dictionary*, *ibid.*, X, 3 (October), 438f.

Adam C. Welch, *Kings and Prophets of Israel*, in *The Review of Review of Religion*, XVIII, 1-2 (November), 55-58.

General

"God's Loving Care," "Everyone is Important," "Grownups Do their Part," "Sharing Our Work," "Older People Need Us," "Babies Need Us," "The Church Needs the Family," "Samuel is Born," "Samuel Grows Up," "Children's Day," "A Community Family," "A World Family," twelve lessons in Westminster Curriculum magazine, *Growing*, April-June.

Treasurer of *Society of Biblical Literature and Exegesis*.

HENRY S. GEHMAN

Articles

"Hebraisms of the Old Greek Version of Genesis," *Vetus Testamentum*, III, 3 (April), 141-148.

"Some Types of Errors of Transmission in the LXX," *Vetus Testamentum*, III, 4 (October), 397-400.

Reviews

Adam C. Welch (edited by Norman W. Porteous), *Kings and Prophets of Israel* in *Theology Today*, IX, 4 (January), 558-561; in *The Pastor*, XVI, 8 (April), 40.

The Interpreter's Bible, I, *Genesis and Exodus* in *The Westminster Bookman*, XII, 1 (March), 19f.; in *Interpretation*, VII, 2 (April), 224-228.

Biblia Sacra iuxta Latinam Vulgatam Versionem ad Codicum Fidem iussu Pii PP.-XII. Libri Hester et Iob in *Journal of Biblical Literature*, LXXII (June), 141f.

Eero Repo, *Der Begriff "Rhema" im Biblisch-Griechischen—eine traditionsgeschichtliche und semologische Untersuchung.* I. *"Rhema"* in *der Septuaginta*, *ibid.* (December), 255-561.

Madeleine S. and J. Lane Miller, *Harper's Bible Dictionary* in *P.S. Bulletin*, XLVI, 4 (April), 43-45.

F. F. Bruce, *The Books and the Parchments —Some Chapters on the Transmission of the Bible*, *ibid.*, 45.

Kathleen M. Kenyon, *Beginning in Archaeology*, *ibid.*, 45f.

Izz-al-Din Al-Yasin, *The Lexical Relation between Ugaritic and Arabic*, *ibid.*, 46.

Royden Keith Yerkes, *Sacrifice in Greek and Roman Religions and Early Judaism*, *ibid.*, XLVII, 2 (October), 51f.

Oswald T. Allis, *Revised Version or Revised Bible?—a Critique of the Revised Standard Version of the Old Testament (1952)*, *ibid.*, 50f.

I. J. Gelb, *A Study of Writing—the Foundation of Grammatology*, *ibid.*, 52f.

Edward J. Young, *My Servants the Prophets*, *ibid.*, 53f.

Cyrus H. Gordon, *Introduction of Old Testament Times* in *Good Reading*, IV, 3 (May) in *Princeton Alumni Weekly*, LIII, 26 (May 15).

John Kavanaugh (ed.), *The Quaker Approach to Contemporary Problems* in *Good Reading*, V, 1 (November) in *Princeton Alumni Weekly*, LIV, 9 (November 20).

CLAYTON T. GRISWOLD

Articles

"Presbyterian Players Star on TV," *Presbyterian Life*, 23 (January).

"Bishop Sheen, Uncle Milty, and Lucy," *ibid.*, 2 (May).
"Funds Are Needed for TV Advance," *ibid.*, 30 (May).
"Blind Side of Television," *Monday Morning*, 16 (February).
"Protestant Advance in TV," *ibid.*, 30 (March).
"Putting Radio and TV to Work," *ibid.*, 25 (May).
"Television, 1953," *Vanguard* (January-February).
"Television: Dangers and Possibilities," *Youth Fellowship Kit, Vol. II.*
"Television Tests the Minister," *The Christian Century Pulpit* (September).

GEORGE S. HENDRY

Article

"Ecclesiastes," *The New Bible Commentary*, London: Inter-Varsity Fellowship, 538-546.

Reviews

R. Newton Flew (ed.), *The Nature of the Church*, in *Theology Today*, IX, 4 (January), 538f.
Cyril C. Richardson (ed.), *Early Christian Fathers*, and G. W. Bromiley (ed.), *Zwingli and Bullinger* (*The Library of Christian Classics*, vols. I and XXIV) in *Presbyterian Life*, VI, 15 (July), 29.
Otto Weber, *Karl Barth's Church Dogmatics, An Introductory Report on Volumes I, 1 to III, 4*, Translated by Arthur C. Cochrane, in *The Westminster Bookman*, XII, 4 (December), 2f.

HANS F. HOFMANN

Book

Die Theologie Reinhold Niebuhrs, Zuerich: Zwingli-Verlag, pp. 245.

E. G. HOMRIGHAUSEN

Articles

"Moving Toward a Teaching Church," *The Pulpit* (May), 2-4.
"Axioms of Evangelism," *The Pastor*, 17, 4 (December), 3-6.
"When Europeans Come to Evanston," *The Christian Century*, LXX, 40 (October 7), 1128-1130.
"What is the Witness of Presbyterianism?" *The Presbyterian World*, XXII, 4 (December), 152-158.
"Reclaiming Inactive Members," *The Pastor*, 16, 10 (June), 5f.
Ibid., *The Messenger*, XVIII, 15 (August 18), 8-10.
"Evangelism and the Modern Mind," *The Asbury Seminarian*, VII, 2 (Spring-Summer), 46-62.
"Christian Nurture," *Pulpit Digest*, XXXIV, 185 (September), 33-52.
"Theology and Christian Education," *Religious Education*, XLVIII, 6 (November-December), 415-421.
"Witness of Presbyterianism," *Monday Morning*, 18, 21 (December 7), 9-14.
"The Church in the World," *Theology Today*, IX, 4; X, 1, 2, 3 (24 articles).
"Foreword," Frederick B. Speakman, *The Salty Tang*, Fleming H. Revell.

Reviews

W. E. Sangster, *The Approach to Preaching* in *Journal of Religious Thought*, X, 2 (Spring-Summer), 178.
David H. C. Read, *The Communication of the Gospel* in *Presbyterian Tribune*, 60, 6 (March 1), 8.
Emil Brunner, *The Misunderstanding of the Church* in *Monday Morning*, 18, 10 (May 11), 23.
Christian Gauss (ed.), *The Teaching of Religion in American Higher Education* in *P.S. Bulletin*, XLVI, 4 (April), 61.
Baldwin H. Ward (ed.), *Bible and Christianity, ibid.*, 62.
Benjamin F. Browne (ed.), *Christian Journalism Today: A Resource Book for Writers and Editors, ibid.*, 62f.
Stanley I. Stuber, *Primer on Roman Catholicism for Protestants* in *The Westminster Bookman*, XII, 4 (December), 11.
Price H. Gwynn, *Leadership Education in the Local Church* in *P.S. Bulletin*, XLVI, 3 (January), 48.
George W. Risker, *World Tension, ibid.* 49.
Stewart Winfield Herman, *Report from Christian Europe* in *Theology Today*, X, 2 (July), 273f.
W. R. Forrester, *Christian Vocation, ibid.*, 3 (October), 439f.
"An Overture on Biblical Preaching," *Theology Today*, X, 1 (April), 1-11.

"An Inestimable Contribution," *National Council Outlook* (December), 16.

Sermons

"Running the Course of Life," published by the Second Presbyterian Church, Richmond, Virginia.

"I Believe in the Church," Chicago Sunday Evening Club, April 19.

General

Contributing Editor, *Theology Today.*

Book Review Consultant, *The Pastor.*

Editorial Associate, *The Christian Century; The Pulpit.*

Advisory Board of *Religious Book Previews.*

Norman Victor Hope

Book

One Christ, One World, One Church, Philadelphia: The Church Historical Society, pp. 96.

Articles

"Church and Religion in Present-Day Scotland," *Theology Today*, IX, 4 (January), 494-501.

"The Protestant Reformation: Its Basic Issues and Its Present-Day Relevance," *The Pulpit Digest* (October).

Reviews

Donald Baillie and John Marsh, *Intercommunion* in *Interpretation*, VII, 1 (January).

W. H. Van De Pol, *The Christian Dilemma* in *The Pastor*, XVI, 6 (February).

Claire Booth Luce, *Saints for Now* in *The Westminster Bookman*, XII, 1 (March).

G. M. Dryburgh (ed.), *The Church under Communism* in *Annals of the American Academy for Political Science*, 288 (July).

E. C. Rich, *Spiritual Authority in the Church of England, ibid.*, 290 (November).

Ernest M. Howse, *Saints in Politics* in *PS. Bulletin*, XLVI, 4 (April).

Robert M. Brown, *P. T. Forsyth: Prophet For Today, ibid.*

Robert S. Bilheimer, *The Quest for Christian Unity, ibid.*

J. Hutchison Cockburn, *Religious Freedom in Eastern Europe, ibid.*

Stanley I. Stuber, *Primer on Roman Catholicism for Protestants, ibid.*, XLVII, 2 (October).

Ray Freeman Jenney, *I Am a Protestant, ibid.*

Charles Clayton Morrison, *The Unfinished Reformation, ibid.*

Edward J. Jurji

Book

Co-author, *Tarikh al-Arab* (*History of the Arabs*), Beirut: Al Kashshaf Press, 3 vols., second edition, pp. 955.

Articles

"Mohammedanism," *The American Peoples Encyclopedia Yearbook*, Chicago, p. 625.

"A Letter of Welcome," *The Caravan*, 29 (October), 6.

"The Christian Interpretation of Religion," *As-Sayeh*, XLII, 67, 3 (December), 2.

"A Scholar Sends Reactions," *Al-Kulliyah Magazine* (published by the Alumni Association of the American University of Beirut), XXVIII, 12 (December), 3.

Reviews

A. William Loos (ed.), *Religious Faith and World Culture*, in *Theology Today*, X, 2 (July), 281f.

Jack Finegan, *The Archaeology of World Religions*, in *Interpretation*, VII, 2 (April), 239f.

Kenneth Scott Latourette, *The American Record in the Far East, 1945-1951*, in *P.S. Bulletin*, XLVI, 4 (April), 56.

George Lenczowski, *The Middle East in World Affairs, ibid.*, 56.

Floyd H. Ross, *The Meaning of Life in Hinduism and Buddhism, ibid.*, 56f.

General

Associate Editor of *Muslim World Quarterly.*

Book Review Editor of *P.S. Bulletin.*

Hugh T. Kerr, Jr.

Pamphlet

A Year With The Bible, Philadelphia: The Westminster Press, pp. 23.

Articles

"The Place and Status of Women," *Presbyterian Outlook*, CXXXV, 11 (March 16), 5-6.

"The Place and Status of Women in the Reformed Tradition," *The Presbyterian World*, XXII, 3 (September), 101-109.
"The Church on the Spot," *Theology Today*, IX, 4 (January), 442-447.
"The Word for Today," *ibid.*, X, 1 (April), 11-16.
"Revelation and Relevancy," *ibid.*, 2 (July), 143-149.
"Christ in Life and Thought," *ibid.* (July), 149-153.
"A New and Living Hope," *ibid.*, 3 (October), 304-309.
"Theological Table-Talk," *ibid.*, IX, 4 (519-526); X, 1 (96-106); X, 2 (240-248); X, 3 (397-406).

Reviews

Daniel D. Williams, *What Present-Day Theologians Are Thinking* in *The Pastor*, XVI, 6 (February), 38f.; also in *The Westminster Bookman*, XII, 1 (March), 8-10.
Emil Brunner, *The Christian Doctrine of Creation and Redemption* in *Interpretation*, VII, 3 (July), 351-353.
Herbert Schneider, *Religion in Twentieth-Century America* in *P.S. Bulletin*, XLVII, 2 (October), 63.
C. W. Kegley and R. W. Bretall (eds.), *The Theology of Paul Tillich*, *ibid.*, 63f.

General

Editor of *Theology Today*.

Bryant M. Kirkland

Reviews

Andrew W. Blackwood, *Expository Preaching for Today* in *The Westminster Bookman*, XII, 4 (December), 23f.
Willard A. Pleuthner, *More Power For Your Church in Presbyterian Life*, 6, 11 (May 30, 1953), 28f.

Sermons

"Learning to Die is Part of Living."
"When Death Takes Someone You Love."
"What is God's Plan for the Family?"

Howard T. Kuist

Pamphlet

How to Enjoy the Bible, sixth edition, 1949. Translated into Persian by Feizollah Larudy, Teheran, Iran. Translated into Urdu by A. M. Barnabas, Kharar, Ambala District, Punjab, India. Translated into Hindi by Willard Meredith Helsby, Allahabad, U. P. India.

Articles

"The Use of the Bible in the Forming of Men," Inaugural Lecture delivered January 24, 1944. Reprint from *P.S. Bulletin*, XXXVIII, 1 (June 1944), 4-14.
"The Interpreter at Work, XV. Brook Foss Westcott (1825-1901)," *Interpretation*, VII, 4 (October), 442-452.
"The World God Wants," studies in Jeremiah *Campus Lutheran*, 1953, Ashram Edition, IV, 8 (September), 12-17. (Available in reprint, Division of Lutheran Service, 327 S. LaSalle St., Chicago 4, Ill.).

Reviews

George Stoeckhardt, *Commentary on St. Paul's Letter to the Ephesians*, translated into English by Martin S. Sommer in *Interpretation*, VII, 2 (April), p. 250.
Eugene A. Nida, *God's Word in Man's Language* in *Theology Today*, X, 1 (April), 132f.
J. B. Phillips, *The Gospels Translated into Modern English* in *The Westminster Bookman*, XII, 2 (June), 10f.
Albert Cassel Wieand, *The Gospel of Prayer* in *P.S. Bulletin*, XLVII, 2 (October), 55f.

General

Member, Editorial Council, *Interpretation, A Journal of Bible and Theology*.

Paul L. Lehmann

Book

Christian Faith and Social Action, Essays in Honor of Reinhold Niebuhr. Edited by John Hutchison. New York: Charles Scribner's Sons. Contributor: Essay on "The Foundation and Pattern of Christian Behavior," pp. 93-116.

Articles

"Willingen and Lund: The Church on the Way to Unity," *Theology Today*, IX, 4 (January), 431-441.
"Biblical Faith and the Vocational Predicament of Our Time," *The Drew Gateway*, XXIII, 3 and 4, 101-108.

JOHN A. MACKAY

Book

God's Order: The Ephesian Letter and This Present Time, London: Nisbet and Company, pp. 253.

Articles

"The President's Page," *P. S. Bulletin*, XLVI, 4 (April), 22-23.

"Words of Farewell to the New Graduates," *P. S. Bulletin*, XLVII, 2 (October), 12-13.

"Churchmen Speak on Academic Freedom—A Symposium," *Social Progress*, XLIII, 9 (May), 15, 18.

"Going Out in God's Springtime," *Presbyterian Outlook*, 135, 30 (July), 5-6.

"Foreword," to the *Proceedings of the Ecumenical Study Conference for East Asia*, at Lucknow, India.

"The New Idolatry," *Christianity and Crisis*, XIII, 12 (July 6), 93. *Theology Today*, X, 3 (October), 382-383.

"Statement to the *New York Times*," Reprinted in *Christianity and Crisis*, XIII, 14 (August 3), 110-111.

"La Función Divina de la Biblia," *Heraldo Cristiano*, Havana, XXI, 4 (Julio), 16.

DONALD MACLEOD

Book

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Articles

"What Do You Live For?" (Sermon), *Christian Century Pulpit*, XXV, 1 (January), 8-10.

"Are You Ready for Church?" (Sermon), *The United Churchman*, XXXIX, 2, 2f.

"Sursum Corda," *Theology Today*, X, 3 (October).

"Guest Preacher," *Monday Morning*, XVIII, 20, pp. 4-6.

"Summer Reading," *The Observer*, XV, 10, p. 20.

"The Church and Rural Life," *ibid.*, 7, p. 20, 30.

"The Recovery of Christmas," *ibid.*, 20, p. 10, 26.

Reviews

Henry Ward Beecher, *Encyclopedia of Illustrations* in *P.S. Bulletin*, XLVI, 4 (April), 63.

Leslie D. Weatherhead, *The Resurrection and the Life, ibid.*, 63.

Arnold H. Lowe, *When God Moves In, ibid.*, 64.

Robert Menzies, *Fight the Good Fight, ibid.*, 64.

J. Ernest Rattenbury, *The Throne, The Cradle, and the Star, ibid.*, 64.

Donald Craig Kerr (ed.), *Design For Living: Sermons by Hugh Thomson Kerr, ibid.*, XLVII, 2 (October), 64.

James S. Stewart, *A Faith to Proclaim, ibid.*

H. H. Farmer, *The Bible and Preaching, ibid.*, 65.

Alexander McLeish, *Christ's Hope of the Kingdom, The Observer*, XV, 10 (July), 20.

George E. Sweazey, *Effective Evangelism, ibid.*, 20.

Albert E. Day, *An Autobiography of Prayer, ibid.*, 20.

D. R. Davies, *The Art of Dodging Repentance, ibid.*, 21.

Lynn J. Radcliffe, *Making Prayer Real, ibid.*

General

U.S. Correspondent to *The Observer*, official paper of the United Church of Canada.

Circulation Secretary, *Theology Today*.

BRUCE M. METZGER

Pamphlet

The Jehovah's Witnesses and Jesus Christ; a Biblical and Theological Appraisal, Princeton: Theological Book Agency, pp. 24.

Articles

"Um manuscrito grego dos quatro evangelhos na Biblioteca Nacional do Rio de Janeiro," trans. by Philippe S. Landes, *Revista teológica do Seminário Presbiteriano do Sul* (Campinas), II núm., nova fase (1952-53), 5-10.

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Reviews

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E. V. Rieu, *St. Mark's Gospel; a New Translation from the Greek* in *Classical Weekly*, XLVI, 8 (February 2), 123.

A. J. B. Higgins, *The Lord's Supper in the New Testament* in *Interpretation*, VII, 2 (April), 148.

Arthur Vööbus, *Celibacy, a Requirement for Admission to Baptism in the Early Christian Church* in *Journal of Religion*, XXXIII, 2 (April), 146f.

Simon Davis, *Race-Relations in Ancient Egypt; Greek, Egyptian, Hebrew, Roman* in *Journal of Bible and Religion*, XXI, 2 (April), 128f.

Francis X. Murphy (ed.), *A Monument to Saint Jerome; Essays on Some Aspects of His Life, Works and Influence, ibid.*, 129f.

Emerson H. Swift, *Roman Sources of Christian Art* in *P.S. Bulletin*, XLVI, 4 (April), 50.

J. G. Davies, *The Origin and Development of Early Christian Church Architecture, ibid.*, 50f.

Hans Lietzmann, *The Era of the Church Fathers, ibid.*, 51.

Ronald Knox, *A Commentary on the Gospels* in *The Pastor*, XVL, 9 (May), 41f.

G. J. M. Bartelink, *Lexicologisch-semantische studie over de taal van de Apostolische Vaders; Bijdrage tot de studie van de groeptaal den Griekse Christenen* in *Classical Weekly*, XLVI, 16 (May 4), 249.

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Works of St. Patrick, trans. and annotated by Ludwig Bieler, *ibid.*, 56-58.

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W. L. Knox, *The Sources of the Synoptic Gospels*, vol. I, *St. Mark, ibid.*, 58f.

Philip Carrington, *The Primitive Christian Calendar, a Study in the Making of the Marcan Gospel*, vol. I, *Introduction and Text, ibid.*, 58f.

General

Editorial Secretary, *Theology Today*.

Samuel Hugh Moffett

Book

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Erich F. Voehringer

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J. Christy Wilson

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General

Advisory Editor of *The Muslim World.*
Contributor of Bibliography on Islam for *International Review of Missions.*

BOOK REVIEWS

The Christian Approach to Culture, by Emile Cailliet. New York: Abingdon-Cokesbury Press, 1953. 288 pp. $3.75.

This book by Emile Cailliet (noted layman who fulfills his calling within the universal ministry of the faithful as Stuart Professor of Christian Philosophy at Princeton Theological Seminary) takes its place by the side of such recent publications as Richard Kroner's *Culture and Faith*, Richard Niebuhr's *Christ and Culture*, and the writings of Christopher Dawson. Together these volumes represent a welcomed shift from recent concern over the theology and philosophy of history, which usually entails a presumptuous effort to see all things from God's point of view, to the problem of the interrelations between Christianity and culture, which requires only that we try to see things whole from our point of view as men of faith and culture. Among books of this type, Professor Cailliet's has the distinctiveness of properly stressing the importance of modern physical science, for from this quarter (since philosophy itself bogged down in the fabrication and analysis of meta-meta-meta-languages) now come the vital impulses and seminal insights for metaphysical speculation. The present reviewer cannot pretend to follow all the intricacies of Professor Cailliet's thought on this subject, but he will steadfastly resist making that a reason for criticizing the book. One thing is certain: the Christian cannot approach culture *on the run* with both hands full of clichés, and this book does not essay to do so.

The volume falls into three main divisions: Part I: "The Christian Point of View on Culture," in which the author states the *method* which he believes will provide "an effective Christian approach to culture" and supply the conditions for "an effective Christian leadership for culture." Next, two *historical* sections, entitled "The Religious Relationship of Ancient Man with Reality" and "The Ontological Deviation," which seek "to appraise cultural manifestations" throughout the entire range of western intellectual history "in their themes as well as in their deepest intentions with a view to renewal and rebirth." Finally, two concluding sections, entitled "The Situation We Face" and "The Christian Approach to Culture," which, while continuing the historical analysis into the modern period, primarily set forth the author's *constructive conclusions* and their contemporary relevance. These three—method, historical analysis, and constructive conclusion—interpenetrate one another throughout; and they provide the structure for an approach, in this review, to Cailliet's approach to the problem of Christianity and culture.

1. The suggested method of approach is substantially a reapplication of St. Augustine's dynamic relation between faith and reason, faith *seeking* understanding or conviction *illuminating* reason, for most adequately grasping "the entire landscape of reality": "Faith remains the best way of assuring the very rationality of reason" (p. 61). Professor Cailliet recommends an uninterrupted "conversation with culture" in which faith receives from the understanding imbedded in cultural achievements as well as itself reinvigorating and redirecting culture. "It would be strange to deal with culture," he writes, "without ever learning anything from culture."

There is some remaining obscurity in Professor Cailliet's views as to how these reciprocal relationships coexist. On one hand, he declares that "precisely because the Christian is the only genuine rationalist under God's high heaven, he may authoritatively claim all truth that has been well expressed" (p. 62). He apparently approves Bonaventure's method of "referring (reducing, tracing back) all knowledge to the knowledge of the personal God of Scripture" (p. 45). Do revelation and reason, then, telescope together? And elsewhere he speaks not only of a Christian "outlook" upon or "approach" to reason and culture, but also of a Christian "view" of nature and of human nature, a "Christian epistemology" and a "constructive Christian metaphysics" (p. 77). Do the several orders of truth therefore disappear into the night in which all cows are (not black but) Christian? On the other hand, he stops much short of such identity, arguing only that there is "real

continuity between the notions of truth respectively involved" (p. 50), and in the preface he explicitly rules out "a resorption of the various disciplines of culture into theology." It seems to this reviewer that the author's meaning is nevertheless plain enough. He means faith to take the lead, though without heteronomy. His solution to the problem of faith and cultural reason is a form of Augustinianism. Perhaps the verbal expression of this point of view would have been greatly clarified—as a result of "conversation" between recent books on this subject—by Niebuhr's terms, Christ "transforming" culture or "converting" the work of man.

The author steers straight between the Scylla of religious isolationism, represented by fundamentalism and by Barthianism, and the Charybdis of secularism, which, by exalting reason as a pseudo-maker of worlds in abstraction rather than as a knower of transcendent truth, "just does not see what is there." Since he is speaking within the church to churchmen, quite naturally he directs most of his barbs against acultural Christians, whether Barthians who throw the gospel like a stone into the world of culture or those among us (whose numbers grow but whose stature does not increase) who still maintain a "mechanical biblicism based on a dictation theory of verbal inspiration" and employ a "materializing concordance method." "Scripture," he writes, "is hardly ever found to provide that which man can find or produce by himself"—science or philosophy, for example. Some readers will regret that, instead of *making* his approach to culture and articulating more fully the truth which results from the mutual interpenetration of culture and faith, so much space had to be devoted to exhorting Christians to adopt *some* responsive approach to culture; but to excuse this, one has only to understand the situation of Christian philosophy among many seminarians today.

2. Professor Cailliet's perceptive history of western cultural movements is prefaced by an interesting account of primitive man in which the author shows himself a true kinsman of the French sociologists on whom he relies. It is tonic of a sort for us in this atomic age to reflect that as far back as anthropology illuminates the story of mankind "in spite of their technological shortcomings these mortal men *already* had access to far more power than they could safely control" (p. 102). For "there is from time immemorial evidence of an intellect comparable to ours," yet evidence also of the direction of the will disintegrating the human soul whenever the use of magic for protection passes over into witchcraft as an evil, offensive weapon. The main purpose of this section, however, is to indicate the immediacy of the religious relationship of ancient man with reality, up to the time of Plato, with whom there takes place an "ontological deviation" which is decisive for understanding the history of philosophy from a Christian point of view. Cailliet sees in the Hebrew prophets, in Socrates and the pre-socratic poets and thinkers, men of flesh and blood who did not scruple to inculcate righteousness because it "tendeth to life" (Prov. 10:16), and he rejects as a deviation from directly "knowing" the truth every tendency from Plato to the present to dismiss such views as "utilitarian, superstitious and ultimately immoral" and to praise instead an abstraction, justice or goodness for its own sake. Surely there is more than this to be said in behalf of Luther's condemnation of those who use sanctions beyond the grave as a means of seeking the things of self even in God; and one need not return to proverbial prudential morality in order to avoid deviation toward an abstraction "within the limits of reason alone." Surely there is a third alternative for religious ethics, indicated by the Psalmist's confidence that "in the nearness of God is my good"; and this possibility provides an even more direct religious relationship than the one Cailliet at this point generally chooses to support his thesis.

Considerable agreement may be given to the author's delineation of the "ontological deviation" in western thought. By this he means the recurring tendency to enhance the mind "to full status as a maker of reality," or rather a pseudo-maker, instead of its exercising a proper function in "knowing" reality. Thus, out of his concern for intelligibility "the Platonic man colonizes reality with abstractions"; and "these abstractions in turn have a way of standing between him and the actual reality" (p. 132). He substitutes "for

the genuine world of things the imprint obtained by forcing the intellect upon it." This tendency reached its climax in Kant's ontology to end all ontology and in German idealism.

There were, of course, two attempts to put a stop to this transmutation of the mind into a pseudo-maker: One was the Thomistic revival of Aristotelianism, but the end result of scholasticism was an idea of God "the very thought of Whom—or Which—is sufficient to dry up the springs of prayer in the human soul" (p. 247-8). The other was the massive revolt against scholasticism in the sixteenth century, of which the Reformation and modern science were aspects and between whose approaches to reality there was deep solidarity. But Protestantism soon relapsed into scholastic ways of thinking, while the "modernistic wing of the church . . . became lost in a frigid eighteenth century deism" (p. 243) or joined in the idealistic attempt to make the world over in the image of the human mind.

3. Having in mind the foregoing sketch of Professor Cailliet's reading of the history of philosophy, his constructive conclusions may be readily grasped, although here most of all, and not alone for lack of space, the volume calls for further and more coherent amplification. In describing "the situation we face" the author analyzes in broad terms the present cultural juncture between "a western world without radiance" and "an eastern world with a false radiance" (communism). Yet it is plain his main concern is with the present status of the Christian in philosophy. He has established that there is real continuity between the biblical relationship of knowing the truth in reality, on the one hand, and, on the other, ancient man's direct presence with the real, the "Heraclitean-Democritean perspective" in philosophy, the outlook of modern science and especially present-day physics. Perhaps this point might be stated in terms of the radical contingency of the created world, which because it just happens to be what it is must be known for what it is rather than subjected to the mind's patterns of intelligibility.

The author proposes the employment of Whitehead's instead of the scholastic "grammar of concepts" for the purposes of Christian philosophy in elucidating the meeting of faith and reason today. For the conception of God as "the Absolute only in the realm of abstraction" he substitutes Him as "the supreme Relative in the realm of concreteness." Here the author draws heavily upon Charles Hartshorne's *The Divine Relativity*. "Professor Hartshorne," he writes, "may well prove to have provided for theological thought in our time the equivalent of the Planck-Einsteinian revolution in physics" (p. 246). Never has the metaphysician been so highly praised by an orthodox theologian! Yet the basis for this is the congruence between such a dynamic conception of God and biblical truth, for example, in Cailliet's reading of Ex. 3:14 as "the One who speaks" or "the One who says 'I'"—"I AM." In short, Cailliet suggests the displacement of the "analogy of Being" by an "analogy of Personality" in our knowledge of God. Nowadays there is nothing particularly novel about this understanding of biblical truth. What is new, and important, is the mutual support and continuity Cailliet discovers between this and present-day science: "In the measure that this (Heraclitean) tradition of science becomes amenable to the support and stimulus of a new philosophy in our day, the biblical analogy of Personality provides a unique key of interpretation" (p. 257). What is significant also is that because of this grasp of Biblical truth Cailliet is not driven, like so many others, to an existentialist or an anti-philosophical position, but rather derives from it powerful stimulus toward the renewal of the philosophical quest. Here again we see "faith illuminating reason." If science and philosophy be such "knowing" and themselves resist the "ever-recurring confusion between *reality* and *intelligibility*," then biblical theology is, if not exactly the queen of the sciences, at least their First-Lady-in-Waiting.

In place of the usual pleadings here at the end on behalf of the over-all significance of this work, I will place two quotations which suggest here and there its charm: "A Kantian in our day may be characterized as a repentant Newtonian taking advanced work at the Princeton Institute for Advanced Study while wondering whether he should keep up his membership in the Felix Adler Ethical Society" (p. 181). "In the year of our Lord 1934 the closed corporation known as the

theological world was startled by a loud "No" angrily riposted by Karl Barth to his repudiated disciple, Emil Brunner" (p. 50).

PAUL RAMSEY

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The Interpreter's Bible. Vol. II, *Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I and II Samuel.* Edited by G. A. Buttrick, W. R. Bowie, P. Scherer, J. Knox, and S. Terrien. Nashville: Abingdon-Cokesbury Press, 1953. Pp. x + 1176. $8.75.

Eleven institutions and a number of Protestant denominations are represented by the commentators and expositors of the books from Leviticus to I and II Samuel in this volume. Nathaniel Micklem, principal and professor of Dogmatic Theology, Mansfield College, Oxford, has done all the work on *Leviticus*, and it would have been better if one man had done the commentary, exegesis, and exposition for every book in the series for the sake of a uniform approach within a particular book. John Marsh, professor of Christian Theology, Nottingham University, has written the Introduction and Exegesis of *Numbers*, while the expositor is A. G. Butzer, Westminster Presbyterian Church, Buffalo, N.Y. G. Ernest Wright, professor of Old Testament History and Theology, McCormick Theological Seminary, produced the Introduction and Exegesis of *Deuteronomy*, and the Exposition was written by H. H. Shires, bishop suffragan of California, and Pierson Parker, professor of New Testament, General Theological Seminary. In the case of *Joshua*, John Bright, professor of Hebrew and the Interpretation of the Old Testament, Union Theological Seminary, Richmond, Va., is the author of the Introduction and Exegesis, while Joseph R. Sizoo was responsible for the Exposition. The Introduction and Exegesis of *Judges* are from the hand of Jacob M. Meyers, professor of Old Testament, Lutheran Theological Seminary, Gettysburg; the Exposition is by P. P. Elliott, First Presbyterian Church, Brooklyn. Louise P. Smith, professor of Biblical History, Wellesley College, wrote the Introduction and Exegesis of *Ruth* and J. T. Cleland, professor of Preaching, Duke University, furnished the Exposition. George B. Caird, professor of New Testament, McGill University, wrote the Introduction and Exegesis of the *Books of Samuel*; the Exposition of the first book was done by J. C. Schroeder, professor of Religion, Yale University, and the second book was entrusted to Ganse Little, Broad Street Presbyterian Church, Columbus, Ohio.

A useful feature of the book is a series of eleven full-page maps to illustrate the location of various Biblical places. A good deal of valuable historical and archaeological material is interspersed in the notes throughout the volume. A critical point of view of the books considered is taken for granted, but the analysis of documents is not an end in itself; in general the work represents the present interest in Biblical Theology, and for this reason it should be helpful to the preacher. Even though the expositors are men of good reputation, it is doubtful whether the minister will find much inspiration in the so-called expositions. After having studied the context of a passage and gone through the exegesis, he should be able to do his own expository work. The advantage of the introductions and exegesis is that he has in this volume the opinions and conclusions of reputable Biblical scholars.

HENRY S. GEHMAN

The Old Testament: Keystone of Human Culture, by William A. Irwin. New York: Henry Schuman, 1952. Pp. xiii + 293. $4.00

After having been eleven years at the University of Toronto, the author of this book went to the University of Chicago, where he was professor of Old Testament Languages and Literature from 1930 to 1950. Since his retirement from Chicago, he has been professor of Old Testament at Southern Methodist University, Dallas, Texas. The book accordingly represents the reflections of a scholar who has been teaching in his field for over thirty years. The work contains eight chapters with the following titles: "The Hebrews in Their World," "The Hebrew Thought of God," "What Is Man?" "God and Man," "The Theory of Law," "History and Nature,"

"Nation, Society, and Politics," "The Hebrews and the Bible."

Professor Irwin sets ancient Israel into the panorama of the geography and history of the ancient Near East. He well observes that this people stood central in the world of time, and so he calls Israel the Great Divide of human history. He furthermore points out that Israel's great achievement was monotheism and that this transformed subsequent history. He is not dogmatic about the religion of Moses, but in Amos he sees Israel's monotheism taking nascent form. In a vivid figure of speech the writer says that the prophet "as in the swing of a scythe of destiny" moves around among the neighboring nations of Israel and Judah before he comes to his own people. According to Irwin the basis of Amos' moral thinking is a sense of common humanity. He goes on to show that a movement toward transcendence was inevitable and that the Deutero-Isaiah like philosophic scientists adduced the consideration that the ordered world declares its origin in a universal mind.

In the final chapter the author deals with the Bible as literature; here he notes that in terms of its creative influence upon human society the Bible is by far the greatest of the great books and that the test of the ages is irrefutable. The Bible and Biblical thought are the most vital elements in this modern confused world. In a number of well selected examples the writer illustrates the beauty of the Old Testament. While this book contains nothing new, it is interesting and well written.

HENRY S. GEHMAN

The Root of the Vine, Essays in Biblical Theology, by Anton Fridrichsen and other members of Uppsala University (Gösta Lindeskog, G. A. Danell, Krister Stendahl, Harald Sahlin, Harald Riesenfeld, Bo Reicke), with an Introduction by A. G. Hebert. Philosophical Library, New York, 1953. Pp. vii + 160. $4.75.

This book is a good example of the present-day interest in Biblical Theology in Sweden. It contains seven essays with the following titles: "The Theology of Creation in the Old and New Testaments"; "The Idea of God's People in the Bible"; "Jesus, St. John and St. Paul"; "The Called and the Chosen. An Essay on Election"; "The New Exodus of Salvation According to St. Paul"; "The Ministry in the New Testament"; "A Synopsis of Early Christian Preaching."

It is pointed out in this work that the religion of the Old Testament is theocentric and that creation in the Old Testament cannot be understood apart from Yahwism. If there are any mythological references in the Old Testament, they have lost their original meaning and have survived as mere metaphors with a spiritualized meaning. The religion of the Old Testament took its form not through mythological and metaphysical speculations, but through prophetic and personal encounters with Yahweh. There are two foci in the Old Testament: The creation of the world and the Exodus; the former concerns all humanity, while the latter is of importance for the chosen people. On the basis of Cullmann, Lindeskog makes the following parallel—Creation: Adam—the Chosen People—The Remnant; The New Creation: The Second Adam —the Church—Mankind. It is clear that monotheism arose at a rather early time, but in Deutero-Isaiah universalism and monotheism are both developed to the utmost limit.

The whole of visible Israel is not the same as the ideal Israel, for it is well known that there were many ungodly ones in the nation. This book stresses the idea of the Remnant and shows that the Servant-Messiah is the true Israel, the Remnant concentrated in one person, who will re-establish the scattered people and draw all nations into the worship of Yahweh. The authors of these chapters have shown very admirably that there is a unity in the Bible and that the Old Testament has been fulfilled in Christ.

The preacher will find good Biblical Theology in these essays and will be able to use this material in his sermons. This book contains much more than its modest size would seem to indicate.

HENRY S. GEHMAN

A. H. McNeile, *An Introduction to the Study of the New Testament.* Sec-

ond edition revised by C. S. C. Williams. Oxford: Clarendon Press, 1953. VIII, 486 pages. $7.00.

With this new and revised edition of the late Dr. McNeile's work we finally have in the English language a textbook which in the whole will match Jülicher-Fascher or Goguel. While the basic character of the book has not been altered in the process of revision the presentation has lost its former somewhat apodictic character. Dr. Williams has also succeeded in freeing his predecessor's work to a certain extent of its insular character. References to American and Continental scholars—however sparingly—are now found throughout the volume.

The author combines in this book a fairly detailed discussion of the problems of New Testament Introduction (p. 1-309) with an historical survey of the history of the New Testament canon in the ancient church (p. 310-372) and a section on Textual Criticism (p. 373-453). A chapter on "Inspiration and Value" concludes the work. The high scholarly level of this Introduction makes it a most useful tool both for the undergraduate student and the research scholar. The ancient evidence for the authorship and date of each New Testament book is presented in the original languages as well as in English translation.

Being conversant with the most recent scholarship and giving numerous bibliographic references, Dr. Williams is anxious to offer an impartial survey of the various views held. His own approach is cautious and considerate, and though his own conclusions often support the traditional views, he refrains from committing himself, whenever the evidence seems to be inconclusive, thus teaching the impetuous student to bridle his desire for certainty.

The Oxford scholar goes sufficiently into details to familiarize the reader with the present state of the discussion yet without losing himself in the pursuit of minutiae. The section on Textual Criticism is probably the only one in which the average reader will feel himself overwhelmed by the wealth of material and the references to particular problems, while not deriving satisfactory instruction on the basic principles. Special chapters are devoted to the problem of the original languages, in which the Gospels and Acts were written, and an entirely new chapter is contributed by Dr. Williams on Form Criticism.

The approach to the questions of New Testament Introduction has not changed essentially as a result of the revision. The arguments are based primarily upon literary and source criticism, and occasionally on linguistic grounds. Westcott's influence is obvious. One welcomes the wholesome reluctance shown towards the use of psychological considerations, but one would wish that the impetus given by both Harnack and the Chicago School to the historical viewpoint would play a more dominant role in the total picture. The ideal of New Testament Introduction will be one in which the making of the New Testament is described as one aspect of the history of the Primitive Church, of which the New Testament is both the result and a contributing factor.

Otto A. Piper

Die Verkündigung des Reiches Gottes in der Kirche Jesu Christi. Zeugnisse aus allen Jahrhunderten und allen Konfessionen zusammengestellt von Ernst Staehelin. Erster Band: *Von der Zeit der Apostel zur Auflösung des römischen Reiches.* Friedrich Reinhardt AG. Basel 1951. Pp. xii, 429. Sw.Fr. 28.10.

This is the first volume of a remarkable project. The author, professor of Church History at the University of Basle, intends to write the history of Christian doctrine by following up the multiple modifications and changes the idea of the Kingdom of God underwent since the days of the Apostles. In every instance the author reproduces the original sources in his own German translation, which in itself is a most laudable job, because it brings many of them to new life. References are given to the original sources, to Biblical passages quoted and occasionally to parallels in other writers.

This first volume reaches to the end of the fifth century A.D. The survey illustrates most

impressively the transition from Jewish eschatology centered around the people of God to a Hellenized concept of the Kingdom, which is the goal of individual aspirations or efforts and is frequently identified with the state of the believers after death. The Western sources, in turn, present a vivid picture of the way the Church usurped the place of God's Kingdom.

In order to offer an adequate idea of each Father's thoughts, Dr. Staehelin did not confine his selections to the sentences in which the Kingdom is expressly discussed or described. He has been anxious to include passages which are characteristic of the writer's interpretation of the Kingdom, without explicitly using the term, and also to quote material that will serve to explain the writer's viewpoint. A brief historical introduction prefaces each section. The Swiss scholar has deliberately refrained from giving his own interpretations of the texts quoted. While such a procedure leaves the reader freedom to make his own exegesis of the text, the average pastor or teacher will probably have difficulty in doing so. The very fact that as a rule only short passages are presented renders it hard, anyhow, to understand in each case, why the writer adopted his specific view of the Kingdom, and for what reasons he deviated from his predecessors. It is to be hoped that some day Dr. Staehelin will give us a theological history of the idea of the Kingdom, for which his selected texts will provide the evidence.

OTTO A. PIPER

Report From Christian Europe, by Stewart Winfield Herman. New York: Friendship Press (1953). Pp. 211. $2.50.

This is a kind of Baedecker of the present religious and ecclesiastical situation in Europe, for the benefit of the American tourist or would-be visitor, and written by an American who more than anybody is a competent expert in that vast field. The book contains a wealth of up-to-date statistical information, dotted with well-chosen illustrations, and is written in a clear, pleasant and impressive style.

While the author is primarily interested in presenting the achievements and problems of the Protestant churches, he devotes also interesting chapters to the Roman Catholic countries and offers keen and reasonable analyses of the churches behind the Iron Curtain. He has some good words for Dr. Hromadka and Bishop Berecky but thinks that they made a wrong choice. Fortunately, however, he does not share the official American propaganda line and realizes that "free enterprise" is not the solution for Europe's perplexities. He entertains the hope that the European churches will develop a new approach to the problems of public life out of their spiritual experience and thinks that by doing so they will be able to form the bridge between Communism and Free Enterprise Capitalism. Rather than indulging in over-optimistic speculations the author brings out what in his opinion are the two weakest points in European Protestantism, viz. the fact that many of them are still established churches, and that their members have not yet learned to support their church financially to the degree Americans are wont to do.

This reviewer does not think that establishment itself is doing great harm, though at the present moment it has its definite dangers. More serious is the bureaucratic spirit found in many of the European churches. It should be recorded, however, that one of the most conspicuous results of the ecumenical movement is an increasing tendency to activate the laity. The future of European Protestantism will largely depend on the success of those efforts.

OTTO A. PIPER

Tertullian's Tract on The Prayer, The Latin text with critical notes, an English translation, an introduction and explanatory observations, by Ernest Evans. London: S.P.C.K., 1953. Pp. 69. 12s.6d.

Tertullian's *De Oratione* is one of his early works, written prior to his defection to Montanism. Its contains the earliest known commentary on the Lord's Prayer, and includes also a long section on public and private prayers. Here among Tertullian's own quite decided opinions are references to con-

temporary practices in the North African Church at the close of the second century. For example, Tertullian declares that "still another custom has become prevalent: when they are keeping a fast, after joining in the prayer along with the brethren, they withhold the kiss of peace, which is the seal of the prayer" (§18). Tertullian dislikes this innovation and asks the rhetorical question, "What prayer is unmutilated when divorced from the holy kiss?" The treatise also preserves more than one example of Tertullian's famous epigrams, e.g., "God is a hearer, as he is a discerner, not of the voice but of the heart" (§17).

All who study the Fathers will welcome Canon Evans's work in editing the Latin text of this treatise and in providing a felicitous English rendering. The introductory essay and the appended notes will assist the student in acquiring a better understanding of the text of this little treatise and its author's times.

BRUCE M. METZGER

Jewish Symbols in the Greco-Roman Period; Vol. I, *The Archeological Evidence from Palestine*; Vol. II, *The Archeological Evidence from the Diaspora*; Vol. III, *Illustrations* [for Vols. I and II], by Erwin R. Goodenough. (Bollingen Series, XXXVII.) New York: Pantheon Books, Inc., 1953. Pp. xvii + 300; xi + 323; xxv + 1209 illustrations. $25.00 boxed.

This set is magnificent both as to range of contents as well as external format. The result of many years of investigation, the three volumes are in fact but the first part of a projected series of six volumes. In these which have been published first, the author, who is Professor of the History of Religion at Yale University, attempts to evaluate the nature and extent of the symbolism in Jewish art of the centuries just before and after the emergence of Christianity. Convinced that the literary remains of Judaism in the Mishnah, Talmuds, Midrashim, and the like, present a biased picture of the religious attitudes of the Jews in the Greco-Roman world, Goodenough here utilizes evidence from archeological remains of synagogues, tombs, mosaics, coins, and amulets from Palestine (Vol. I) and from the Diaspora (Vol. II) in reinterpreting the genius of Judaism prior to the dominance of "normative," or rabbinical, Judaism. He has gathered an impressive collection of remains of Jewish art (such as it was), and concentrates his attention particularly on the use of pagan symbols in this art.

Goodenough's argument which was set forth in his book on Philo (*By Light, Light,* 1935), is the basis of his interpretation here; namely that there existed at the beginning of the Christian era a Hellenized form of Judaism somewhat similar to the Greco-Roman mystery cults, and Christianity not only emerged by natural evolution from such an environment, but continued to be influenced in its subsequent development by adopting a religious symbolism which Hellenistic Judaism had previously borrowed in part from paganism. There is enough evidence for Goodenough to make a plausible case, but like most theories which are designed to correct a current one-sided interpretation, this hypothesis of the general Hellenization not only of Judaism in the Diaspora but also in Palestine overlooks the undoubted presence and power of a strict Judaism loyal to the spirit and the letter of the Torah. Jews adhering to a Pharisaic piety, though numerically few, exercised by prestige and persistency an influence totally out of proportion to their ratio to the common populace. In other words, although Goodenough makes a valiant attempt to persuade the reader that Hellenistic rather than "normative" Judaism was dominant in the pre-Christian period, he falls into the same methodological error with regard at least to Palestinian Judaism as those whom he seeks to correct.

In spite of all this, however, the student of the history of religion, and especially of the relation between Judaism and early Christianity, must be grateful to the author and the publisher for making available such an extensive collection of evidence, assembled by the dint of great labor from many out-of-the-way sources. In particular, the Bollingen Foundation, one of few Foundations in this age of the glorification of science which is interested in stimulating and publishing scholarly research in the fine arts, deserves

a word of commendation for the financial aid granted both during the writing of these volumes as well as in the publication of these splendid examples of fine book-making.

BRUCE M. METZGER

Kerygma and Myth, A Theological Debate, edited by Hans Werner Bartsch, translated by Reginald H. Fuller. London: S.P.C.K., 1953. Pp. 228. 22s.6d.

The first of two volumes of essays for and against Bultmann's "demythologizing" of the Gospels has been translated into English. (For comments on the German volumes, see Dr. Piper's review in the SEMINARY BULLETIN for January, 1953, pp. 39-40.) In addition to the original German contributions by Bultmann, Ernst Lohmeyer, Julius Schniewind, Friedrich Schumann, and Helmut Thielicke, the English volume contains also a short concluding chapter by the Oxford theologian, Austin Farrer. This final essay, entitled "An English Appreciation," offers some reflections on the impressions made by the German controversy upon a theologian who by training and temperament stands outside the milieu of the original debate.

This book will serve to acquaint a still wider circle of readers with the elements of the chief theological ferment on the Continent during the past decade. As far as Bultmann's version of Heidigger's existentialism opens and enlarges the Christian's appreciation of the divine-human encounter, it is to be warmly welcomed. But when personal encounter is made the sole form of our relation with our Creator, "the bed" (to borrow an ancient figure of speech) "is shorter than that a man can stretch himself on it" (Isaiah 28:20). In effect Bultmann dictates to God a world view—namely, that of an unbroken chain of cause and effect—beyond which He must not go. Instead of demythologizing the Gospels, however, this merely supplants one "mythology" by another "mythology," the twentieth-century *Weltanschauung*. Furthermore, Bultmann is not consistent in the use of his naturalistic sieve with which to rid the Gospels of supernaturalistic elements. According to his own principles one still speaks mythologically in affirming that God confronts the human soul with judgment and grace. If one believes that God acts (and Bultmann continues to cling to this), he cannot prescribe to God the manner and the content of the divine action—as Bultmann does when he denies, *inter alia*, that God raised Jesus from the dead.

BRUCE M. METZGER

Alterations of the Words of Jesus as Quoted in the Literature of the Second Century (Harvard Historical Monographs, XXV), by Leon E. Wright. Cambridge, Mass.: Harvard University Press, 1952. Pp. 153, x. $3.00.

The rise of Form Criticism in recent decades under Martin Dibelius, Karl L. Schmidt, Rudolf Bultmann, Frederick C. Grant, and others, has focussed new attention on the words of Jesus as contained in the New Testament. The present volume not only carries this interest to the second century, but also applies the principle of "Sitz im Leben" to the material under consideration.

The book is divided in two sections, "*Patristic Quotation*" and "*Antilegomena*." In the first part the author addressed himself primarily to the problem of the influence of the "conscious process of interpretation, assimilation, selection by scribe or editor" on the quotations of the words of Jesus. He finds eight motivations behind the changes. The following examples can serve as illustrations: *Didache* 1.4 reads, "If any one forces you to go one mile, go with him two. If any man take your coat, give him your shirt also. If any man will take from you what is yours, do not refuse it, for neither are you able" (cf. Matthew 5:40 and Luke 6:29-30). "Prudential motivation," the author contends, is responsible especially for the addition of the words "for neither are you able." As an example of "contextual adaptation" Clement of Alexandria is given where he changed "righteousness" to "truth" in *Stromata* V.11 to suit his argument. In several instances the author found a "harmonistic motivation" which conflates different sayings of Jesus found in the Gospels. Sometimes changes were made for stylistic reasons. So Justin Martyr and Clem-

ent of Alexandria quotes Matthew 6:21 (Luke 12:34) as follows: "For where his treasure is, there also is the mind of man" (*Apologia*, I.15.16; *Stromata* V.11), substituting "mind" for "heart" to create a "quasi-philosophical" atmosphere. Sometimes authors made alterations for explanatory purposes. Tertullian, e.g., says: "The spirit is willing, but the flesh, without patience, is weak" (*De patientia*, 13; cf. Matthew 26:41; Mark 14:38), adding "without patience" as an explanation. At times "ethical and practical motivations" prompted changes. Thus *Didache* 1.4 quotes Matthew 5:9 as follows: "If any one strike you on the right cheek, turn to him the other also, and you will be perfect." "Dogmatic motivation" is responsible for a large number of alterations of the words of Jesus: Tertullian gives Matthew 4:4 (cf. Luke 4:4) as "Man lives not by bread, but by the word of God." The circumventing of the expression "by every word that proceeds from the mouth of God" is regarded as deliberate avoiding of an anthropomorphism. (The quotation, however, could easily have been taken from Luke 4:4, where the Koine, Vaticanus, Koridethi, some of the Old Latin, and the Vulgate also omit this expression.) In several instances Wright found "heretical adaptations."

In the second section the author deals with the agrapha, Jewish-Christian Gospels (Ebionite fragments, the Gospel according to the Egyptians, and the Gospel according to the Hebrews), the Oxyrhynchus Sayings of Jesus, and Papyrus Egerton 2.

One shares the author's skepticism regarding the classification of certain sayings attributed to Jesus by some authors as genuine agrapha, especially if they have some correspondence with now canonical sayings. It seems likely that some of the alleged sayings of Jesus found in the second century writings can be dismissed as pseudo, but one wonders whether a little more credence should not have been accorded to the survival of oral tradition (cf. e.g., Papias in Eusebius, *H.E.*, III.39.4).

The Oxyrhynchus sayings are characterized as revealing "a pattern of development which might plausibly be associated with a homiletic genre of expression" (p. 103). The author of the sayings, Wright suggests, probably enlisted the authority of Jesus in a fashion comparable to the enlistment of the authority of Hermes in the Hermetic literature.

A brief and useful summary of Mayeda's investigation of Papyrus Egerton 2 precedes the author's own conclusion that self-conscious literary license taken with written or oral sources likely explains the readings found in this document.

Several appendices on the Oxyrhynchus sayings of Jesus (the substance of an article by the author in *Journal of Biblical Literature*, LXV (1946), 175-183), possible influence of Marcion on some New Testament passages, which is limited to a few instances, the Western readings found in Codex Bezae, and a number of variant quotations by Origen, enhance the usefulness of the work.

If criticism is due, it should likely be in terms that can apply to Form Criticism in general: A too skeptical attitude that refuses often, without sufficient motivation, to take matters for what they purport to be.

The scholarly attitude, clarity of style, and *ad rem* treatment of the material, make the book a pleasure to read. It is a valuable contribution in its field.

DANIEL J. THERON

The Language of the New Testament (Inaugural Lecture), by C. F. D. Moule. Cambridge: Cambridge University Press, 1952. Pp. 30. 50¢.

An Idiom-Book of New Testament Greek, by C. F. D. Moule. Cambridge: Cambridge University Press, 1953. Pp. x + 241. $5.00.

In his stimulating inaugural lecture, the Lady Margaret Professor of Divinity in the University of Cambridge surveyed some of the recent attainments in the studies made of the language of the New Testament, and concludes that the next step necessary would be a special investigation of the idiom and construction of New Testament Greek. He then proceeds to demonstrate this point by dealing with recent treatments of the Greek article, Greek words such as *hóstis, pémpō* and *apostéllō, philéō* and *agapáō*, and by emphasizing the difficulties which still exist with regard to the tense in Greek. The lecture underscores the hope that progress in

discerning the styles of the different parts of the New Testament will eventually lead to the clarification of certain, still ambiguous passages in the New Testament. (One might point out that the note in *The Expository Times*, to which reference is made on page 12, is by Bruce M. Metzger and not by H. G. Meecham.)

The second work, as the title indicates, is in fulfilment of what the author had felt to be a need at the present time.

He sets out with a word of caution, and rightly so, that the Greek of the New Testament, although it forms part of the secular Greek of that time, has certain peculiarities of its own due to Semitic influence. The idiom of the New Testament is treated under headings such as one would find in most grammar books: tense, mood, voice, impersonal verbs, cases, prepositions, adjectives, participles, the article, pronouns, infinitives, relative clauses, commands, prohibitions, wishes, final clauses, consecutive clauses, the uses of *hina, hōste*, and *hóti*, conditional clauses, indirect speech, certain uses of the negatives *mḗ* and *ou*, questions, adverbs, adverbial phrases and participles, and word order. Several interesting sections follow on semitisms (pointing out that *semiticisms* would be a more accurate term), latinisms, and miscellaneous notes on style, including chiasms, rhetorical antithesis or parallelism, diatribe and implied dialogue, synonyms, etc. But the author succeeded admirably in presenting his material with a freshness that lifts the treatment out of the usual molds that so commonly contribute to the dullness of a grammar book. He categorizes certain idioms, illustrates them frequently with examples from the New Testament and points out problematic cases which defy a definite system. The book contains many valuable insights and stimulating discussions of grammatical problems which the exegete and translator of the future will do well to take into account.

In some places a little more caution could have been exercised. The verb *légō*, e.g., does have an aorist stem in classical Greek, and perhaps the statement on page 6, that it has no aorist, should have been qualified in these terms. One wonders further whether the contention that the plain subjunctive is used to express purpose (p. 139) is a sound one. In the two instances cited from Luke 22:9 and Matthew 13:28, the plain subjunctive seems to have been employed, not because the authors wanted to express purpose, but to report deliberative questions. It appears more correct, therefore, to give these examples in the chapter dealing with questions where the latter example does occur (p. 158).

Although the ablative and locative cases are mentioned briefly, attention could have been given to the advantages of the eight case system which brings new insights of the mode of expression which contains the thoughts of the New Testament authors.

The abundance of footnotes and references testifies to the great deal of labor bestowed upon this volume, but one misses references to such great works on papyrology as F. Preisigke, *Wörterbuch der griechischen Papyruskunden mit Einschluss der griechischen Inschriften Aufschriften Ostraka Mumienschilder usw. aus Aegypten*, 1925-1931, and E. Mayser, *Grammatik der griechischen Papyri aus der Ptolomaeerzeit, mit Einschluss der gleichzeitigen Ostraka und der in Aegypten verfasten Inschriften*, 1926-1938.

In conclusion Moule points out that the study of idioms of various books of the New Testament may help to arrive at a decision on questions of authorship, e.g., of the Fourth Gospel and I, II, and III John, and Ephesians.

Despite certain shortcomings, the book is certainly one of special merit and the author has succeeded to a high degree in attaining his aim stated in his preface, "to provide a syntactical companion to the interpretation of the New Testament." Indices of passages, Greek words, persons and subjects contribute a great deal to its usefulness.

DANIEL J. THERON

Toward the Mark. Studies in Philippians, by Stephen W. Paine. Westwood, N.J.: Fleming H. Revell Company. Pp. 191. $2.50.

This volume contains a number of topical homilies based on texts selected from Philippians. It is designed mainly to be inspirational.

A wide range of illustrations, varying from a description of the phalanx of antiquity,

so familiar to the inhabitants of Philippi, to music, animal life, history, etc., makes up for a rather slow development of the themes and helps to retain the interest of the reader.

The book testifies to such insight in human nature as comes with maturity and to a studied understanding of human behavior and needs. The warmth and conviction of the author speak throughout the book.

One finds little exegesis in the volume, and one wonders whether the content actually justifies the subtitle, "Studies in Philippians." However, this does not diminish its value as a book for devotional reading.

DANIEL J. THERON

The Miracle of the Cross, by Robert R. Brown. Westwood, N.J.: Fleming H. Revell Company, 1954. Pp. 124. $1.50.

Longinus is the name traditionally given to the Roman centurion who at the foot of Christ's Cross exclaimed: "Truly, this was the Son of God" (Mark 15:39). In this book the Reverend Robert R. Brown, Rector of St. Paul's Episcopal Church, Richmond, Va., imaginatively reconstructs the story of Longinus' conversion from hostility, or at least indifference, to Christian faith and commitment. He traces the progressive effect on the centurion of the seven words which Jesus Christ uttered from the Cross, showing how each successive utterance of Jesus served to deepen Longinus' interest in Him, till finally he was won over to Christianity.

In thus outlining the story of Longinus' conversion, Mr. Brown answers two questions. The first is this: Of all the crucifixions for which the Roman government was responsible, why has so much attention been focussed on the death of Jesus Christ at Calvary? And in answering this question he answers another, namely, How does Calvary's Cross still have power to redeem men and to make them new creatures in Christ Jesus?

The book is written with a fine sensitiveness as well as with vivid imagination. It can be heartily recommended for devotional reading to ministers and laymen alike.

NORMAN V. HOPE

Hunted Heretic: The Life and Death of Servetus, by Roland H. Bainton. The Beacon Press, Boston. 1953. Pp. 270. $3.75.

The burning of Michael Servetus in Geneva in 1553 has always been a source of acute embarrassment to thoroughgoing defenders of John Calvin. It is perfectly true, of course, that Servetus was not the only alleged heretic to be put to death in sixteenth century Geneva. But his case has aroused more interest and criticism than any other. For this there are two main reasons. The first is that Servetus was a man of great intellectual distinction. He was unquestionably brilliant, precocious, and versatile, being "proficient in medicine, geography, Biblical scholarship, and theology": among other things, he is supposed to have been the discoverer of the pulmonary circulation of the blood. Secondly, his martyrdom touched off a serious controversy within Protestantism as to the limits of religious toleration, a controversy which eventually, in the seventeenth century, issued in the establishment of religious freedom in the Netherlands and elsewhere. Doubtless it was, partly at least, on account of the importance of this *cause célèbre* that in 1903, on the three hundred and fiftieth anniversary of Servetus' death, the French and Swiss Calvinists erected an expiatory monument to him.

In this book Dr. Roland H. Bainton, of Yale University, the leading authority on the Reformation movement, has carefully sifted the facts concerning Servetus' life and teaching, and has answered—definitively, in the judgment of the present reviewer—the chief questions concerning him and his martyrdom. The first of such questions concerns Servetus' theological position. Dr. Bainton makes it clear that Servetus was an emanationist rather than—as has sometimes been supposed—a pantheist. To him "God confers being, essence, particularity upon all that is and God sustains all things" (p. 133). The second important question is this: Exactly what part did Calvin play in bringing about the death of Servetus? Dr. Bainton affirms that Calvin supplied the evidence of Servetus' alleged heresy to the Roman Catholic Inquisition at Vienne, even though later

he (Calvin) denied this. When Servetus, having escaped from the clutches of the Inquisition, was ill-advised enough to come to Geneva, Calvin, on learning of his presence, had him arrested by the city magistrates. And when Servetus was brought to trial, Calvin took a prominent part in convicting him of the charges of anti-trinitarianism and anti-paedobaptism of which he was found guilty and for which he was condemned to death. The third main question is this: Is there any truth in the charge—sometimes made by defenders of Calvin—that Servetus was in league with the Libertines, Calvin's political opponents in Geneva, and was seeking to overthrow the civil government of the city? Dr. Bainton, after a careful examination of the evidence, concludes that there is no concrete evidence for this contention: Servetus was put to death for heresy, not for treason or sedition.

It ought to be realized, of course, that Calvin, in acting as he did in this case of Servetus, was merely perpetuating what the late Dr. James Mackinnon called "the vicious medieval idea" of punishing spiritual offences with civil penalties. This book, which relates the whole sorry story impartially and unemotionally, should serve as a vivid and sobering reminder of the great price with which present-day religious freedom has been purchased, and as a challenge to preserve this freedom unimpaired.

NORMAN V. HOPE

Introduction to Religion, by Winston L. King. New York: Harper and Brothers, 1954. Pp. 563. $4.50.

The author is Dean of the Chapel and Associate Professor of Philosophy and Religion at Grinnell College, Iowa. In the present work he has not attempted a text on comparative religion or the history and philosophy of religion, but rather a consideration of religion in terms of its meanings and forms.

Prominence is assigned to the typical ways in which the great living faiths of today deal with man's basic religious concerns. Towards this end, patterns of thought, moral codes, and institutions are examined. In four major parts, the book treats four basic themes as components of the above-stated subject: description and definition of religion; religion as a social pattern; religion as a means of salvation; and religion as intellectual formulation.

The text is free from the impediments of footnotes, but a good bibliography is attached. While a critical appraisal of the book cannot be given in this brief notice, it is quite obvious that the volume will serve its purpose in college and orientation courses on religion.

EDWARD J. JURJI

War, Communism and World Religions, by Charles Samuel Braden. New York: Harper and Brothers, 1953. Pp. 281. $3.50

Professor Charles S. Braden of Northwestern University, a former missionary and mission board executive, has written widely in the field of comparative religion; his latest work being *Scriptures of Mankind*. In the present volume, Dr. Braden considers the response of the great religions of the world to the earth-shaking changes caused by Communism and the contemporary crisis.

This is no theorizing, but a living and competent report full of challenge and based on first-hand personal contact and not easily available information. The contemporary situation is also illumined by much learning and profound knowledge.

The findings of the book will provide incentive to further study. One may conclude from Dr. Braden's data that next to Christianity, Islam is the most vital bulwark against the march of Communism in Asia. Dr. Braden also discovered that the religious basis of the state of Israel remains confused. On Nehru, Marxism, Buddhism, Gandhi, the Hindu-Moslem struggle, and many other important subjects, the book has much to say that is truly important and timely.

EDWARD J. JURJI

Background of the Middle East, by Ernest Jackh, advisory editor. Ithaca, N.Y.: Cornell University Press, 1952. Pp. 236. $3.50.

This book contains 22 chapters on the history and contemporary issues of the Mid-

dle East. The story of this strategic region is told with emphasis upon the three great religions: Judaism, Islam, and Christianity. Law, social and economic conditions, the rise of nationalism, and the problems that have arisen because of oil resources, are all treated.

Including the distinguished editor, seventeen authorities on Middle Eastern affairs have contributed to the volume. Originally articles in the *Encyclopedia Americana*, the chapters are usefully and logically built around the central, cultural and geographic motif. Both minister and layman who want to reach a deeper insight into world conditions than can be found in the daily papers and news magazines will do well to read this work.

Highly rewarding are particularly the statistical, geographic, legal, art, and archaeology contents. Also of more than ordinary significance is the treatment of Eastern Christianity, Russian Messianism, Imperialism, Nationalism, and American foreign policy.

EDWARD J. JURJI

Truth and Revelation, by Nicolas Berdyaev. Translated from the Russian by R. M. French. New York: Harper and Brothers, 1953. 156 pages. $2.50.

There is something profoundly moving in this testament of a great Christian to whom the sunset of this earthly life means the dawn of a revelation of the Spirit ushering in an age of the Spirit: "This is the preparation from below for the crowning revelation of Spirit, of the Holy Spirit; but that which comes from below is always joined with that which comes from above. The meeting and the union of the two movements from below and from above is the most mysterious fact of human existence. There cannot be a philosophy of human existence unless it is in inward union with that fact." As if Berdyaev were aware that time is getting short, he takes a last long look at his life work, a look in and through which the whole man is involved, spiritual and transcendental. This is his last chance to reconsider the fundamental themes of Christian truth which is truth for him. The wind of eternity strikes his face. Before leaving this land of struggle, Berdyaev will probe his own views at greater depth, in utter disregard of the diffidence of a theological world which continues to make life hard for new ideas. These pages were obviously written by a man who henceforth knew truth as liberation and God as ultimate Freedom in Love. Why should he have been timorous in the least? He had by now been delivered from the limitations which the facts of nature and society imposed upon him. As he saw it, then, just as earthly churches will always hesitate to entrust themselves to the Spirit, earthly man is wont to limit revelation and frequently distort it; again, to stamp it with the impress of his anthropomorphic and social ideas. Only through the awakening of genuine human-ness in him can he emerge into the real humanity of revelation, the humanity of God himself. The present book, then, allows us an insight into Nicolas Berdyaev precisely at the point where he thus emerged in a glory of luminous truth.

Admittedly this ultimate expression of Christian existentialism promises more than it actually gives. We are told from the outset that the pages we are about to read constitute a critique of revelation in the light of revelation, analogous to Kant's critique of pure reason in the name of reason passing a judgment upon itself. While this intention richly deserves to retain the attention of future scholars, it is only too obvious that it remains far from realization as the book stands. A precious groundwork is laid down, however, and some essential prolegomena are richly and forcefully suggested. Viewed as a whole, they even amount to a penetrating diagnosis of the plight of theology and Christian philosophy down to our day. We are told to revise once for all naïvely realistic conceptions and resulting pseudo-problems born of an ever-renewed tendency to objectification on the part of Christian thinkers. "Objectification means alienation, loss of individuality, loss of freedom, subjection to the common, and cognition by means of the concept." As Berdyaev sees it, thinking at its best is a creative act proceeding from existence which, in its God-given depth, is freedom. As such, existence may be said to precede the formation of the world of objects and things. That is why freedom is the antithesis of objectification, which is always

determination. Only in the deeper experience of being truly alive does the Christian find a real self-disclosure of God, of the world, and of man himself. This was realized by such men as Augustine, Pascal, Kierkegaard, and of course Dostoyevsky. In this respect Berdyaev feels in sympathy with basic insights of Hindu philosophy, yet rightly insists that these same insights implied a failure to take into consideration this other undeniable reality we call personality. Man must live out his own destiny.

The reader is left somehow with the impression that the pen fell from the author's hand as he was still at grips with vital issues implied in a break with classical interpretations of Christianity henceforth held untenable. Thus, new trails are faintly blazed toward a reinterpretation of redemption, personal salvation, the paradox of Evil, the ethics of hell and anti-hell, the last judgment. A prophetic insight into the revelation of the Spirit and the age of the Spirit calls forth the vision of Transcendental Man, the eternal man freely taking his part in the creation of the world and of his own self. This mystery is considered as the most profound of Christianity. It is associated in Berdyaev's ultimate views with a new aeon which does not simply pertain to the other side of the grave, but to a transfiguration of our world, the ideal relation between the human and the divine being shown in Jesus Christ.

The value of the book would seem to this reviewer to lie in the hard, solid core of some of its formulations. The earnest reader will find himself underscoring passages and collecting rich material for further reference. Meanwhile he will be led to one reconsideration of his own views after another. Clearly the book is meant for those who have been blessed with a faculty of self-criticism. It is an invitation to pilgrimage.

EMILE CAILLIET

Interpretatio Mariologica Protoevangelii Posttridentina, Pars Prior, by Tiburtius Gallus, S. J. Rome: Edizioni di Storia e Letteratura, 1953. Lire 3000.

This book is not likely to be much read by our Seminary students because of the language in which it is written, Latin, and because its scope is entirely foreign to the usual concerns of Protestant theology. In order to secure a foundation for the constructions of Roman Catholic theology concerning Mary and her part in our redemption, the author, a Jesuit, surveys the exegesis of Gen. 3:15 according to 184 authors, Catholic and Protestants, from 1545 to 1660, that is, between the opening of the Council of Trent and the publication of the *Biblia Maxima Versionum* by de la Haye. The findings: The text of the Vulgate, *ipsa conteret caput tuum*, "she (the woman) shall bruise thy head," is not a correct translation of the Hebrew. The Hebrew pronoun falsely rendered by *ipsa* refers to "the seed of the woman," that is, the Messiah. However, Roman Catholic exegetes, as it appears from the author's survey, almost unanimously recognize in "the woman" a prophetic type of the Virgin Mary and of her association in the work of her son. They partly derive their interpretation from the words of God to the serpent, "I will put enmity between thee and the woman," partly establish it on the grounds of Tradition. Thus the text of the Vulgate, although it is a mistranslation of the Hebrew, is by-passed, or even indirectly vindicated, as far as the meaning of things, not of words, is concerned. To make a long story short, all this is one more indication that the official circles of the Roman Church and the theologians in their service make ready to take a further step in the development of their "Marial" doctrine. The first step had been the definition of the Immaculate Conception of Mary by Pius IX in 1854; the second, The definition of her Assumption by Pius XII in 1950. It looks as if we were headed now for an official formulation, and perhaps a dogmatic definition, of her quality as "Coredeemer" under Christ.

GEORGES A. BARROIS

The Church and Mental Health, edited by Paul B. Maves. New York: Charles Scribner's Sons, 1953. Pp. 303. $4.00.

Paul Maves, Associate Professor of Religious Education at Drew Theological Semi-

nary and one-time Research Associate and Acting Director of the Department of Pastoral Services of the National Council of Churches has succeeded in securing contributions from fourteen authorities on the wide range of mental health and the ministry of the Church to it. It is aimed not only at ministers, but at physicians and welfare workers, and it seeks to help them understand and use the resources of the Church in helping persons "to achieve maturity and maintain mental and emotional equilibrium." Maves is aware of the fact that the scope of his subject is too comprehensive for one person to cover. Among his contributors are: Luther Woodward, David Roberts, Cyril Richardson, John McNeill, Reuel Howe, Seward Hiltner, Ernest Bruder, Howard Schade, Gene Bartlett, and four M.D.'s: Daniel Bain, Gotthar Booth, Florence Powdermaker, and Dallas Pratt.

The book is conveniently divided into eight parts: The Meaning of Mental Health; Religion in Illness and Health through the Centuries; Potentialities in the Christian Community for Illness and Health; Fostering Mental Health through the Church Program; A Ministry to the Mentally Ill; The Parish Minister and Psychiatrist in cooperation and contrast; A Strategy for the Churches in Relation to Illness and Health; and Concluding Reflections. An excellent annotated Bibliography is included as well as a comprehensive Index.

The book bears the unmistakable mark of academic integrity. While the chapters are synoptic in their treatment of some rather weighty subjects, the writers have condensed their comprehensive knowledge in such a way as to provide the student with the gist of the matter. Some fine insights are provided regarding the minister's emotional health. Seminary training, too, comes in for competent discussion.

This book is one of the finest texts now in print on the subject. It is commended to those who teach Counseling or Pastoral Care. It would be difficult to find a more competent or comprehensive treatment of the whole subject. Unlike so many books in this field which deal with techniques of treatment, this one delves into the relation of theology to personality disorders. David Roberts, in writing about this matter says that the new resources of psychology have "rescued modern theology and ethics from a kind of scholastic dullness and barrenness into which they have fallen. The basic doctrines of the Christian faith are now seen as descriptions of divine-human relationships which impinge upon every man and deal with issues which are the very stuff of life."

E. G. Homrighausen

Fire in Thy Mouth, by Donald G. Miller. Nashville, Tenn.: Abingdon-Cokesbury Press, 1954. Pp. 160. $2.50.

This is one of the most timely books on preaching that has been written in several decades. Its theme and content include many things all of us have felt and had wished for someone to spell them out with clarity, balance, and scholarly acumen. Donald Miller has done this job for us. Few, indeed, could have done it better.

Dr. Miller's purpose in writing issues from "the deep conviction that there can be no true or permanent spiritual recovery until the Bible gets back into a position of centrality in the modern pulpit." The first chapter lays a firm basis for the argument of the whole book. Here preaching is defined within its proper Biblical context and becomes "part of a dynamic event wherein the living, redeeming God reproduces his act of redemption in a living encounter with men through the preacher" (p. 17). This leads us to Chapter II and to a plea to use the Bible as the only really authoritative source, charter, and norm for the proclamation of the redemptive Deed of God. As the author puts it: "The preacher is an interpreter standing behind the Bible, leading the people into a living encounter with the redemptive God . . ." (p. 42) and "A whole gospel can be preached only out of a whole Bible" (p. 54). In Chapter III, Dr. Miller defines Biblical authority and puts the Bible to work as an instrument through which God conveys his living Word to men. In Chapters IV and V, the values of Biblical preaching are set forth as a preface to the final study of the implications of preaching in relation to worship, sacraments, the congregation, and the act of redemption through the Cross. In this

latter discussion the relevance and essentiality of preaching to the whole work and witness of the Church are delineated in a most convincing and enlightening fashion.

Those of us, who urge constantly a return to Biblical preaching if the deeper life of the Church is to survive, will derive much satisfaction from a careful reading of Dr. Miller's book. He sees rightly that no improvement in preaching is assured until we understand what preaching is. This brings us to re-examine certain fundamentals concerning preaching, which are definitely scriptural, and which the writer carries forward very skillfully into the broader areas of the pulpit's influence. There is a "wholeness" to Dr. Miller's thinking which comes not only from inherent ability but also from wide reading in fields relative to his central theme. His high concept of preaching owes not a little to the witness of the men whom he names among the masters and from whom he quotes: Beecher, Brooks, Chalmers, Dale, Denney, Drummond, Gossip, Jefferson, Jowett, McCheyne, Rainy, G. A. Smith, James Stewart, and Alexander Whyte. On no occasion does he handle these sources in order merely to fashion a catalogue of excerpts, but each is brought in as the inevitable strand to fill out the pattern of his theme. Interest is gained also by the quality of the author's writing style. Whether he is dealing with his own specialty, New Testament Literature, or the thought of Kierkegaard and Forsyth, he is never prosaic and his enthusiasm for his theme gives a sense of liveliness to these pages.

These chapters cannot take their place on our bookshelf officially among the annual volumes of Lyman Beecher Lectures on Preaching. Would that they were! Any preacher who reads this book sympathetically will place it in the best tradition of American writing on the art and responsibility of communicating the Gospel.

DONALD MACLEOD

The Salty Tang, by Frederick B. Speakman. Westwood, N.J.: Fleming H. Revell Company, 1954. Pp. 160. $2.00.

We deplore the expression "down to earth sermons," because they are usually what the phrase implies. But *The Salty Tang* gives us new hope. These sermons are down to earth, but not one of them fails eventually to soar and to lift us with it. And further, some books of sermons can be a short-cut to boredom if they consist of the usual re-fashioning of trite illustrations or a mosaic of second-hand thoughts. This volume, however, is a sheer delight to read and it introduces us to a form of literary expression in sermons that is unique.

Dr. Speakman belongs to the younger generation of American preachers. Already he has acquired no mean reputation in his own pulpit, Third Presbyterian Church, Pittsburgh. And, as Dr. Homrighausen suggests in the Introduction, these sermons augur well for the future of preaching in an era that will listen when it hears the best.

It would require an extensive catalogue to name the commendable features of Dr. Speakman's literary style. These sermons will live because they are good literature. But, what is more, they speak to this age with freshness, directness, realism, and vitality. In line after line, the writer strikes at the very heart of a matter by means of a vivid phrase or by an old phrase newly minted. His selection of words reminds us of what a biographer said about Joseph Parker's vocabulary: "Each word the inevitable one for his purpose." Just as many an English poet was tributary to the excellences of the styles of the classics, similarly in Dr. Speakman there are echoes of the best literary qualities of some of the outstanding preachers of today and of other years. This, however, is not stolid imitation, but it is indicative of the only way a literary heritage can be properly appropriated and sustained.

These eighteen sermons are to be acclaimed not only for style, because Dr. Speakman is more than a mere phrase-maker. His ideas are both provocative and suggestive. Here Christianity says something to this world and announces it on its own terms. Here Christianity has larger horizons and always points to "something more." There are no constrictions in Dr. Speakman's gospel. There is plenty of elbow room, yet never does he fail to present a virile, vital Christianity.

Preachers and teachers of preachers will herald this volume as a "real find." It will reprove our many sluggish styles and show us new ways of doing the old and necessary things. Whether textual, topical, expository sermons, or the imaginative recreation of a Biblical story, they are all here and are done exceedingly well.

The author, I hope, will not rate me as picayune, if I venture a bit of editing. On p. 35, Douglas Steer should read "Steere." On p. 91, should not "Sherer" read "Scherer"? Also, would everyone understand "ineluctable hope" or know what is "this phenobarb age"? But everyone will love such phrases as these: "God's eye view of some phase of life"; "we who have made a cult of pace"; "the notion of the constant shower of cookies from the pantries of the sky"; "the trivial garden-gate events of the ordinary scene"; "some stoop-shouldered mind"; "God is up to His heart with you in your own task of laughter and tears."

DONALD MACLEOD

Communicating the Gospel, by Halford E. Luccock. New York: Harper and Brothers, 1954. Pp. 183. $2.50.

This is not just another book on preaching. To read it seriously is to experience a homiletical catharsis. After twenty-five years' service as a teacher of preachers, one of America's finest homileticians sets down his findings and precepts in one of the most engaging books on the art of preaching that anyone can read. It was a fitting tribute to Halford E. Luccock upon his retirement from the chair of Homiletics at Yale to have been invited to crown his splendid services there with delivering the Lyman Beecher Lectures on Preaching (1953). Dr. Edgar DeWitt Jones named his own commentary upon the long list of Yale lecturers as "The Royalty of the Pulpit." Dr. Luccock's lectureship is just two years late to have been included in Dr. Jones' volume, but justifiably and with deep satisfaction we can add his name.

With characteristic deftness in fashioning titles and phrases, Dr. Luccock's six chapters are named as follows: A Babel of Tongues; The Faith Once Delivered—Yesterday and Today; To Serve the Present Age; He Opened the Book; The Preacher as Craftsman; Preaching During an Earthquake. The book opens with an examination of contemporary mass communication and the obstacles the Christian messenger faces in creating a "bridge between the pulpit and the public." To achieve this end, language is the basic requirement, but each word must be selected for its simplicity and concreteness and, to be fully effective, it should be harnessed to a sense of conviction and urgency.

Having defined the instrument or vehicle of communication, the writer raises a necessary question about the preacher's message. He deplores, and rightly so, the "denatured message" which passed for the Gospel during several decades and which was merely a stream-lined edition of the Least Common Denominator. Dr. Luccock calls for a message that delineates man's sin and moral bankruptcy and that sounds the notes of hope, redemption, and wonder. The messenger, too, is important, for his witness must be that of one who has been definitely "in communication with God."

With the definition of method and content, Dr. Luccock turns to the preacher's audience and finds a world of people who are fast losing their individuality and have become the victims of fear, emptiness, and futility. For these the preacher must "come to a sharper focus in his sermons," so that they will feel he is talking to them as if he knew their names. They will be neither helped by nor satisfied with a series of talks upon "How to be" this or that, as if "adjustment" were the *summum bonum* of the Christian life. The Word of God must be declared within the fellowship of the Church to living persons by one who lives it. This is Biblical preaching, through which alone the preacher can convey the "wholeness of the revelation of God." Here lies the sternest responsibility of the contemporary pulpit, but simultaneously there appears its highest opportunity, namely, to handle the treasures of the Scriptures with a consecrated imagination.

In his chapter entitled "The Preacher as Craftsman," Professor Luccock blazes a new trail. Here is no dusty parade of theoretical nomenclature, but the most vivid presentation of fresh homiletical principles. The aim of a sermon is people and what the preacher

wants to do with them. As in the case of architecture, form follows function. Hence he dismisses six types of ineffective sermons, to which he gives such delightful captions as "the rocking horse sermon," "the mocking bird sermon," "the Christmas tree sermon," 'the smörgåsbord sermon," "the confectioner's sermon," and "the Jericho sermon" (p. 132). In each sermon there ought to be an altar (where the soul meets God), a fireplace (where the heart glows), and a door (through which men go out to serve).

The final chapter makes an appeal for the prophetic note in modern preaching. To be prophetic in the truest sense will rule out the delivery of invectives or the riding of one's own peculiar prejudices. Prophetic preaching demands decisiveness, without being an alarmist, which, as Dr. Luccock remarks, "is the weakness of a Paul Revere in the pulpit." And what is more, preaching of this type incorporates a Gospel which will not be merely the reiteration of old slogans or the endorsement of "The American way of life," but the message of the New Testament, charged with a force that is able to move the world.

This, then, in brief compass is a sketch of the nature and drift of Dr. Luccock's thinking. No review, however, can even suggest the engaging quality of his literary style. He is a master of the vivid phrase as he challenges the remote preacher to "discover yourself," or "to enthrall" an audience by the Gospel, or to see this as an age of "flurry, fluster, and fidgets." How many of us fall under his indictment of being devotees of "an Old Oaken Bucket religion!"

Books on homiletics and preaching are legion. To open any one of them is to ask oneself: What has he to say which a hundred others have not said before? But this volume is different. Once picked up, one cannot lay it down. It is tremendous stuff! Every seminary student, every American preacher —whether in a hamlet or a metropolitan pulpit, should read it carefully and with pencil in hand. As a teacher in the field of homiletics and preaching, I have recommended no book of its kind to my classes with more enthusiasm and satisfaction. Any one who reads it seriously will never be satisfied with his preaching; indeed, if he follows its suggestions, his preaching will not be the same again.

One minor error occurs on page 14. Milton's phrase, "dim religious life," should read "light."

DONALD MACLEOD

COMMENCEMENT CALENDAR

Sunday, June 6	
4:00 p.m.	Baccalaureate Service Celebration of the Lord's Supper President John A. Mackay Miller Chapel
Monday, June 7	
12:30 p.m.	Reunion Luncheons
4:00 p.m.	Reception at "Springdale" by President and Mrs. Mackay
6:00 p.m.	Alumni Banquet and Annual Meeting of the Alumni Association The Campus Center
Tuesday, June 8	
10:30 a.m.	Commencement Exercises Address by The Reverend James W. Clarke, D.D. The Chapel of Princeton University

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